

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. III

NOVEMBER, 1912

NO. 5

TRUTH is known but to the few; the rest, unwilling to withdraw the veil from their own hearts, imagine it blinding the eyes of their neighbor.

H. P. Blavatsky, *Isis Unveiled*, I, 307.

THE PRESIDENTIAL ADDRESS OF THE BRITISH ASSOCIATION, FROM A THEOSOPHIST'S VIEWPOINT :

by H. T. Edge, B. A. (Cantab.), M. A.



THE eighty-second annual meeting of the British Association for the Advancement of Science opened at Dundee, Scotland, on September 4, with the Presidential Address by Professor Schäfer of Edinburgh University, whose topic was the origin and nature of life and the present attitude of scientific thought towards that question. This address has been described as epoch-making and daring, and as likely to flutter the minds of the timid and orthodox; but as far as we can judge, these fears are groundless. The speech is undoubtedly one of the most eloquent scientific romances uttered in recent times, but it is quite innocuous.

If asked to sum up the whole performance in a brief phrase, we should be inclined to describe it as a magnificent fossil disinterred from the débris of mid-nineteenth-century speculation, "lifeless but beautiful," like the youth in Longfellow's poem. Or we might characterize it as the swan-song of a dying sciolism, or a flowery epitaph in memory of departed greatness. At times, indeed, one is tempted to think the remarks are ironical, so out of place do they seem amid contemporary thought.

The anxious inquirer, thirsting for knowledge, may be pardoned for letting his glances stray toward the end of the speech, in the hope of obtaining there an anticipatory glimpse of the important conclusion at which the eloquent speaker must doubtless have arrived. We did

this; and we find that it all ends in this: the Professor holds out hopes that it may not be so very long after all before man will be able to make living matter out of non-living matter. And suppose the hopes are justified and the day of their fulfilment is nigh; what then? Why, we shall have biologists creating bugs in bottles, out of benzene; or, to give them every advantage, let us suppose that they succeed in creating homunculi, like a medieval sorcerer, or a miserable monster like that of Frankenstein. What a triumph! But at least it will give the eugenists something to do in humanely eliminating the monsters that science will create.

The Professor sniffs rather unkindly at what he calls "supernatural intervention." He brushes this aside, as it has no scientific foundation. But we shall see in the course of our explorations among his words and phrases that he pays us back with usurious interest for what he has taken away. His own theories constitute in our opinion the most fantastic and visionary piece of mythology we have ever seen.

First of all it is necessary to try to define the word "life"; and we have no fault to find with the Professor's remarks on this point. The word includes so large a category that it is impossible to find a definition which does not omit something; and many definitions are tautological. He quotes one definition which says that life is the sum-total of the phenomena exhibited by living beings, and says it reminds him of Sydney Smith's definition of an archdeacon as a person who performs archidiaconal functions. The definition also makes of life an abstract noun; and an abstract noun is hardly the kind of thing to which one would entrust the building of a universe.

The lecturer's first important point was that the phenomena exhibited by what we call living matter are of the same kind as those exhibited by what we call dead matter. He instanced a number of familiar cases showing the similarity of chemical and physical processes with the processes in living matter: such as the behavior of certain mixtures of colloids and crystalloids in solution. In fact he gave the endorsement of what we may call scientific authority to certain ideas which have been gaining ground lately in the scientific world. He stated his conviction that inorganic matter and organic matter form one continuous chain of evolution, and that living matter has probably been evolved from non-living matter.

His next point carried him a step further. Instead of relegating the initial stages of evolution to the limbo of the past, as previous

evolutionists have done, he suggested that they may be taking place all the time and today. Dead matter may even now be evolving into living matter — not in the test-tube, but somewhere in nature.

These three points do certainly mark an advance in scientific thought, and due credit is hereby given for them. They are: (1) that inorganic and organic form a continuous chain of evolution; (2) that even the primary stages of evolution may be going on today; (3) that man himself is one of the agents of evolution and may be able to make things evolve.

In this magnificent system of scientific monism there is but one God. Theology has one God, but then that God creates a universe. In this system the God is his own universe; the universe creates itself; or, if you prefer it, the God creates himself. And who is this God? His name is Matter; but he has other names. Sometimes he is called Life; but we are always given to understand that it is the same thing that is meant all the time. This thing, then, Matter or Life, *was* from the beginning. The first thing it did after that was to start evolving; why, we do not know; nor do we care; that is outside our province. Just how or why it determined to evolve the present universe, we do not know either; but anyway it did so resolve. Or no: we may have gotten the business wrong; the first speck of matter did not have any ideas as to its future results at all; it just felt its way, so to speak. It divided itself into two. After that, all was easy, for each of the two divided themselves naturally into other two; and then there were four. A mere continuation of this process is obviously all that is necessary to produce man himself, the crown of creation, whom Professor Schäfer describes in well-known but most strangely placed words: “What a piece of work is man! How noble in reason! How infinite in faculty!” further quoting: “All that lives must die, passing through nature to eternity”; and so forth.

But let us give a few quotations to show the intervention of the supernatural and the daring flight of the scientific imagination through the air from one trapeze to another without a net.

Setting aside, as devoid of scientific foundation, the idea of immediate supernatural intervention in the first production of life, we are not only justified in believing, but compelled to believe, that living matter must have owed its origin to causes similar in character to those which have been instrumental in producing all other forms of matter in the universe; in other words, to a process of gradual evolution.

Whether science has disproved, or merely failed to prove, the proposition about supernatural intervention, is not clear; nor do we know what is meant by supernatural intervention. It would have been handy to know the latter point, because it is needful to discriminate between supernatural intervention and what actually did happen. The reasoning seems to have become lost in a tangle of misplaced phrases and abstract nouns. It is asserted that something owed its origin to a process of gradual evolution; but whether it is living matter that did so or the other kinds of matter is not clear. The causes which produce living matter were similar in character to those which were instrumental in producing the other kinds of matter. Thus there are two sets of causes, and one of them was a process of gradual evolution, and the other was something similar thereto. The use of the word "instrumental" implies that still other causes shared the work.

Now how is the above for a supernatural dogma? What scientific foundation is there for this belief?

We can look with the mind's eye and follow in imagination the transformation which non-living matter may have undergone and may still be undergoing to produce living substance. . . .

Assuming the evolution of living matter to have occurred — whether once only or more frequently matters not for the moment — and in the form of a mass of colloidal slime possessing the property of assimilation and therefore of growth, reproduction would follow as a matter of course. . . .

We can trace in imagination the segregation of a more highly phosphorized portion of the primitive living matter, which we may now consider to have become more akin to the protoplasm of organisms with which we are familiar.

And how is the above for speculation and miracle? The speaker takes us through a lot of these imaginary stages, saying what *would* happen and what the next stage *would be*. At one stage his living matter acquires the power of reproduction — quite easily and naturally — but its finest achievement is when it gets a set of nerves.

In animals . . . from a slight original modification of certain cells has directly proceeded in the course of evolution the elaborate structure of the nervous system with all its varied and complex functions which reach their culmination in the workings of the human intellect. "What a piece of work is man! (etc.)" But, lest he be elated with his physical achievements, let him remember that they are but the result of the acquisition by a few cells in a remote ancestor of a slightly greater tendency to react to an external stimulus, so that these cells were brought into closer touch with the outer world; while, on the other hand, by extending beyond the circumscribed area . . .

And so forth; it matters not where we break off. It is this which,

in our own opinion "not merely justifies us in thinking, but even compels us to think" that this Presidential Address is an epoch-making piece of eloquent scientific romancing. The time has gone by when the kind of words and phrases used seemed to have a meaning; they belong to a past age. And this is why we spoke of the address as a fossil. It can safely be said that no savage tribe that ever existed, no fanatical sect, ever produced a more entirely visionary and fantastic system of the universe. It is built entirely on speculation and flights of the imagination. The philosopher is rude enough to speak of himself as a bundle of cells; but we will venture to say that no mere bundle of cells ever made such a theory, no matter how their ancestors tended to react.

So this is the daring philosophy of which we are to stand in awe! This is materialism, or science, or whatever the name may be! But we refuse to be cowed. Our own ancestry was such that it does not permit us to be cowed. Though sorry to disagree, we cannot help it; our ancestral cells reacted that way, and we were not there to oversee the process.

Some may imagine that the above remarks constitute an attack on evolution or on modern science in general. But, if so, they are much mistaken, for this is far from being the case. Say, rather, that in impugning what we conceive to be erroneous, we are defending what is right in science. But there is no need to expend words in explaining the attitude of Theosophists towards modern science, as this will be readily understood by reasonable people. Theosophists welcome science and revere it, in so far as it remains faithful to its own prescribed program. This program has been defined as consisting in the accurate observation of facts and in correct reasoning from those facts. But if we find that people, in the name of science, are departing from this course and indulging in what seems to us to be pure speculation, then, if we ourselves are to be loyal to truth and accuracy, and if we are to defend science and its faithful votaries, we are constrained to demur. Even more is this the case when the speculation and faulty reasoning lends itself, explicitly or implicitly, to an animalistic philosophy or an equally fanciful sociology.

The word Evolution itself needs defending, for it is disparaged by being used in such a connexion as the above. Theosophists are champions of Evolution. When modern thought first rediscovered this principle, a great epoch was registered; but so far we have merely

been taking our first wild plunge. The scientific mind seems to have been intoxicated at first by the importance of its discovery and to have run to all kinds of extremes. Moreover the mind still retained much that should have been cleared away before anything new was built. For these reasons the doctrine of Evolution has become mixed up with various mental kinks inherited from past theological bias, and of these the chief is what is called materialism but is better called animalism. It may seem strange that we should thus associate theology with materialism, but we maintain that theology reduced soul and spirit to a mere abstraction, thus forcing science, in the effort to free itself, to concentrate attention on the external and animal side of nature and of man. But it is time now that science should apply its logical methods to those things which are so far more important than the external and material world; otherwise it will find itself stranded in a system of superstition as bad as any that it sought to destroy.

Verily the God of the evolutionary sciolists is a terrible God; and awful would be the fate of society if left to his tender mercies. If science can find no other way of escaping from superstition than by plunging into still greater superstition, it is in a bad case and needs assistance.

The sciolists confuse Evolution with the cause (or causes) of Evolution. Evolution is a process; the word, when used to define this process is an abstract noun; and as such, of course, it cannot be the cause of anything. One might as well say that a steam engine is propelled by locomotion; the statement is true in a way, but it does not explain much. To say that Evolution created the world and its denizens amounts to no more than using a certain form of grammatical composition, and is but another way of saying that the world was created in accordance with certain principles described as Evolution. If we allow our syntax to confuse our thoughts, and permit ourselves to imagine that there is a power or force called Evolution, which created the world, then we have gotten back to theology.

These philosophers can tell us a good deal about the details of the evolutionary process, and they can fill in many more imaginary details; but of the causes of evolution they tell us nothing; they even sneer at the idea. Thus it is that we are asked to accept the absurd idea of matter evolving itself. This mysterious, all-potent, self-evolving matter is indeed a mystery-god.

We must accept *mind* as a postulate. Then we are beginning with

consciousness, a thing of which we have experience; instead of with "atoms" or "life," which are abstractions. Evolution is the process by which mind expresses itself in matter — or spirit expresses itself in form. We have a complete illustration of the process in the familiar oriental simile of the potter and his clay. There is first the potter, then the clay, then the idea in the potter's mind, and finally the jar which he makes. All these factors have to be considered. The above-mentioned philosophy seems to regard matter as being at once the potter, the clay, the design, and the finished product. It is about the crudest system of philosophy ever devised.

Will and Ideation are the workers in the universe, and Life is the energy generated by their interaction. Man himself uses Will and Ideation in creating his works of art. The evolution of physical forms is only a small section of the process of Evolution; the evolution of mind is far more important. Animal bodies serve as the vehicle for the development of animal souls; and so in the lower kingdoms of nature the evolution of soul is going on. It is soul or mind (ordinary terms are vague) that causes the evolution of organisms, adapting them to its needs. Of course we cannot find soul or mind in the test-tube or under the microscope; but who would expect to do so? The cause of material evolution cannot be matter itself; to be logical we must seek elsewhere. Suppose a scientist were to say that the house that Jack built was not built by Jack because he had analysed all the bricks and could not find any trace of Jack.

To understand Evolution we must study the phenomena of mind and consciousness; that is, we must study Man, in ourselves and in our fellows. This is beginning at the right end; the mysteries of physics will then clear themselves up in due course. Meanwhile the attention of the student is directed to the masterly exposition of the ancient doctrine of evolution contained in H. P. Blavatsky's work, *The Secret Doctrine*.



Difficilis est cura rerum alienarum. — Cicero, De Officiis, i, 9, 30.

The duty of another is full of danger. — *Bhagavad Gîtâ*

Tantumne ad re tua'st otii tibi, aliena ut cures?

Homo sum: humani nihil a me alienum puto. — *Terentius*

HAST thou so much leisure from thine own affairs, that thou shouldst care for those of another?

I am a man: I consider nothing human "other" to me.

“EDUCATION AND THE SOCIAL PROBLEM”:

by Rev. S. J. Neill



HE above is the title of a lecture given August 7, 1912, at Cambridge, England, by George Hare Leonard, M. A., Professor of Modern History in the University of Bristol.

Professor Leonard is a thinker, and one is strongly reminded of Ruskin in reading his lecture. In every page there is the keen insight, the wide outlook, and the deep sympathy with human life so much needed at the present time on the part of all leaders of thought. In all countries and in every age there have been, now and then, signs of more or less serious social unrest. But never before has social unrest been so widespread and so portentous of serious consequences to humanity. Various causes have been put forward to account for this. And among these supposed causes, education is charged with having done very much to produce social unrest.

Professor Leonard quotes Matthew Arnold who

used to say that the “new aim was to teach the working-man to read the newspapers.” We have taught him, and he has found the tree of knowledge of good and evil: tasting its fruit he has found it bitter-sweet. He knows evil now, and sees, out of reach, a good in which he passionately claims to share. He sees the contrasts of this world, which do not grow less striking as the years go on, and he does not take them for granted.

Education is blamed in various ways. It is said to make men dissatisfied with their condition because they are educated beyond their position and requirements; or because the education is one-sided or unsuited to the man’s needs or condition; or even because education fills the minds of men with hopes and longings that are very difficult or impossible to satisfy. The Ancient Wisdom attributed to Solomon says, “He that increaseth knowledge increaseth sorrow.” Knowledge is not necessarily wisdom, and Tennyson declares that “Knowledge comes but wisdom lingers.” Science has been defined as “knowledge systematized”; and wisdom may be regarded as the finished product, fit for use, of which knowledge is the raw material. Proverbially, “a little knowledge is a dangerous thing”; and this is often manifest in the unrest that follows the primary stages of education, whether in the individual or in the nation. St. Paul says: “Knowledge puffeth up but charity edifieth.” This is true of the young pupil; his mind is so filled with what he has attained that he is unconscious of the ocean of knowledge that stretches beyond him. Humility, wisdom, and charity come later. The same is true of a people or nation.

Education may produce a “divine unrest,” a constant urge upward; or may produce an unrest of quite another character — a restlessness, a dissatisfaction with ourselves and our condition. England has, by some, been blamed for the sort of education given to some of her Oriental subjects. It is said that western education, and more liberty, has produced unrest — “candidates for starvation,” as H. P. Blavatsky would say. Each person with a little education expects a billet, with not very much work attached; and as there are not enough billets for all, many are filled with unrest. To some extent the same thing is true in all countries. Education is regarded too much on the dollar basis. This is not the fault of the education, but of its limited extent, of its one-sidedness, or of the wrong use to which it is put. The “thirst for knowledge,” not simply for the sake of gaining power, or fame, or money, but for the sake of being of more use — this kind of thirst for knowledge is not very common, even in this age. Not less education but more is what is needed. Not one-sided education, but the harmonious development of the whole man, “physically, intellectually, and morally,” as taught in Katherine Tingley’s Râja Yoga system, is the urgent demand of the age. Schools are better than jails, and much cheaper. When the spirit of selfishness is eliminated from education, and when the divine self in man, and the law of Brotherhood, as a fundamental principle in nature, are taught and lived for a generation or two the world will be fit for an advance upward of which not even the most sanguine can now form an adequate conception. Not ignorance but knowledge which leads to wisdom is the way of hope for men. Professor Leonard quotes Dr. Johnson as saying:

Let it be remembered that the efficacy of ignorance has long been tried, and has not produced the consequence expected. Let knowledge, therefore, take a turn, and let the patrons of privation stand aside awhile, and admit the operation of positive principles.

There can be no real and lasting progress while ignorance usurps the place of knowledge. This is true of every grade or class of society. And the best knowledge comes from self-knowledge. Good intentions count for much; indeed honesty rather than cleverness on the part of the world’s lawmakers was never more needed than at the present time; but benevolence is not enough, we must also know. Right intention and knowledge should ever go together.

Says Professor Leonard:

Education is a hard master. It will have no likings and dislikings. It knows nothing of short-cuts. I find working-men impatient of History — my own subject — for instance. They must not be impatient. History — I mean History properly taught — has lessons for us all. Here it is — the experience of the race, stored up for us — and we make scarcely any use of it. We go on making the same mistakes over and over again as if the records of the past were blotted out.

Very often, in England at any rate, the great educational institutions are regarded by the laboring classes with suspicion. Sometimes the Universities are singled out as *the* enemies of the working classes. Men say that there is a conspiracy not to “educate,” but to “chloroform” the working people with upper-class Economics and History.

There may be a small fragment of truth in this, but all real educators endeavor to free themselves from prejudice; and they remember that Truth is many-sided; or, according to the ancient story, Truth has been broken into a thousand fragments, and it is only by all the fragments being brought together again, and fitted to each other, that the beauty of the perfect whole can be realized.

Professor Leonard says truly that in education we should aim at quality rather than quantity. “The wisdom of the heart,” is a matter in which the “nation has more need of definite training than it knows.” “The conscience of the people as a whole must be moved. Education must touch character.”

Too much stress is laid on unimportant things in elementary education, secondary education, and even in the universities themselves. What Professor Leonard says of the churches is very noteworthy. The man in training for the ministry must not have his education interfered with by “Social work,” or “Social interests,” or the study of Political Economy and Social Science.

Sometimes it is understood that the theological student must not be a man of the world; perhaps he is discouraged from walking in the moral hospitals. So it happens that he is kept to his books till he is ordained, and then let loose, in all his ignorance, upon Society. He knows Greek, of course, and perhaps Hebrew. But he does not know men — sometimes it would appear he has never made any serious attempt to understand the mind of Christ. And yet, in the end, it is the scholarship of the heart that makes the divine.

Quoting from Lord Rosebery’s recent address, that there can be no “class for character, no class for morals, but you can infuse character and morals and energy and patriotism by the tone and atmosphere of your Universities and your professors,” the lecturer adds, “that this high education of men, so subtle, so indefinite, but so sure,

may go on — must go on,” in many ways, and frequently when we least think about it. There can be no real education, and no real reform which does not proceed from the heart, from love, not self-interest. He says:

Love is a learnable thing; hard to learn I know, hard to practise — for it costs much — but we shall not change the world till we have learned at last, in the words of Browning:

“What love might be, hath been indeed, and is.”

The Evangelists record that Jesus declared, “Love thy neighbor as thyself,” to be the sum and substance of the Law and the Prophets. The Apostles Paul and John give the same teaching — “Little children love one another,” for thus and thus only is the Law fulfilled.

There can be no doubt that the world has reached a very serious condition through men’s forgetting they are men, and brothers. There is *so much dehumanizing influence at work*; so much of the spirit of separateness and selfishness. The present education very largely fails to correct this; it even intensifies it, in some cases. The money-basis has in very many cases taken the place of the old relationships which, whatever their drawbacks, did help to keep alive a human relationship between man and man. Education is often looked upon as something to enable a man to make money, and to make it faster than some one else. Or it is looked upon as an intellectual achievement. No wonder there is so much talk about the “drifting apart of master and man”; about the “great gulf fixed between capital and labor.” The Law of Brotherhood, which is a fundamental law of Nature, has been ignored, and until it is recognized there can be no betterment for the suffering world. There must be the heart-education; the development of sympathy; a kindly understanding of one another; a patient determination to “overcome evil with good,” and to find out our *brother*, the real divine self, in every man, even though he may be an enemy.

A few months ago Professor Leonard went with many others to the “Vale of the White Horse,” Uffington — made famous by that wonderful book, *Tom Brown’s School-Days* — and he tells us how the advice given in that book, to stop trumpeting and fuss, and to make real friends among the people, came into his mind.

Do you think that *foreign* travel will prove a better education — a more *useful* education just now — than this journeying across the gulf that estranges man from man at home? Why, in five minutes from the pleasant places where some of us dwell there is an undiscovered country where men are waiting for us, with unfathomed thoughts, and aspirations, of which we have never dreamed while we

have been so busy blowing trumpets, and fussing ignorantly, and trying to do *for* people what we ought to do *with* them.

In this connexion the words of the Bishop of Hereford in July 1912, serve to show how some, at least, in the churches are conscious of the need for more education of a new type. He says that with the "increase of wealth and luxury the atmosphere of our general life has been less favorable to great ideas and purposes," and that there is much need for

social missionaries of a new type who shall be men of simple and pure tastes, the declared enemies of luxury, self-indulgence and greed whether vulgar or refined; men in whom public spirit, public duty, and social purpose shall be practicable and guiding motives, not vague and intermittent sentiments.

Many thoughtful men are aware that this "unrest" which extends to every country of the world is but a sign or symptom of a critical condition existing in humanity. Vaguely men feel the need for something which old forms of thought and teaching do not supply. The waters of Truth do not change, but the channels may, and do become clogged up.

The "unrest" is a symptom of the fevered condition existing in Humanity as a whole. The fevered condition is a sign that poisonous elements have got into the system; but it is also a sign that the Life-principle is there and struggling to set the system free. If Life were not there, no fever and no unrest could exist. Therefore the "Unrest" which we observe, and which we may lament, is a source of hope, just as it may be a sign of danger. Men cannot be helped till they feel their need of help; and true education can follow only upon a realized need for it. The poison of selfishness that has produced fever and unrest in Humanity must be overcome by altruism, self-sacrifice, sympathy, and love for our fellow-men. There must be an education or development of the whole man, and not of the intellect only. The "primal duties that shine aloft like stars," must be kept to the front, and the non-essentials put in a secondary place. The spiritual unity of Humanity, and therefore Universal Brotherhood, is a primary truth, and to it the first place must be given. Then other necessary things will follow in their proper places.

Let knowledge grow from more to more,
 But more of reverence in us dwell;
 That mind and soul according well
 May make one music as before,
 But vaster.

LANGUAGE: by Kenneth Morris

LANGUAGE is a living thing that perpetually flows out of the life of the people. To learn a new language, so that you do learn it, and not merely acquire a strange vocabulary to wrap round your old thoughts and feelings, is to bathe in and become familiar with the soul of another race; new worlds will be opened, and a new outlook upon life. If one were asked what is the best language in the world, the true answer would be, all of them. French is quite the best (French) language that there is, and English is quite the best (English) language. The soul of such and such a people did not take so many hundreds or thousands of years in working upon its suitable speech in order that one might say to it suddenly, *Here, take this new one; it will be better for you.* If we are to have a cosmopolitan tongue some time, it must be one that reflects all the glory of every nation, and is deep with the highest and most secret peculiar imaginings of all; not some common commercial drudge or lingua franca. That may come too; but pity the poor world if it should supplant the noble and beautiful languages that we have.

No doubt in the course of history there have been many periods of the sway of some one language as universal, or nearly so; but there is a law that will keep things on the move, and permit no stand-still or stagnation in one set of conditions. Nature for reasons of her own will choose from time to time some language or another, and scatter it over the earth; then we say: *Here is the universal language that is to be; in so many years humanity will be of one speech* — and imply that it will be so forever after. Standing in Augustan Rome, and looking out towards the horizons of the world, one would have seen no serious rival for the Latin, either in space or time. Greek? Ah! yes — as the speech of high culture no doubt; but for ordinary purposes —! But the very universality of Latin, in a sense, was the seal of its doom. For there was a soul in Spain, another in France, others in Portugal, Italy, and so forth, that would insist in drawing down light, thought, feeling, out of the World-Soul through their own peculiar channels, and the Romance tongues were the results. Latin, in gaining the whole world, lost its own soul; it became cosmopolitan — and died.

There are two languages in the modern world that have peculiarly inherited the mission of the Latin: English and Spanish; both of these have attained a semi-universality, and are common to many

nations. But already the Law of Differentiation is at work. Perhaps the political rupture between Spain and her colonies, between the United States and England, may be the saving of both the mother-tongues from the fate of Latin; but with the growth of any nation, there is the growth of an individual soul in it; and New York, Wellington, Melbourne, Johannesburg, and Ottawa, will have growing needs of their own, which will less and less be satisfied with the language of London. This would not imply any political drifting apart or lack of amity. The British Empire may never fall to pieces, the United States and England may come into closer and closer ties of friendship; but — there are soil and climate to think of, and influences far more subtle and stronger still. And the world will only be enriched. So too with the Spanish and Neo-Spanish nations. If the souls of Spain and Portugal, close neighbors in one small peninsula — nay, if the souls of Castile, Andalusia, and Catalonia, one single nation — require different methods of utterance, how much more will the souls of Peru, the Argentine, Cuba?

We see tides rising, and imagine they will cover the very mountains; we forget that there is also an inevitable ebb. We forget that Nature abhors straight lines, and makes her progress advancing and receding, advancing and receding. It does not follow that barbarians are to come in, and kill English and Spanish in their own native seats; that they are to become dead languages like Greek and Latin; they may both live on at home, subject to evolution rather than revolution, for many thousands of years. But their evolution in the far lands will be quicker and along different lines. Nature is seeking a wealth of her own, and is tied down to no commercial ideals of this people or that. Her ends are vaster and deeper than the ends of Wall Street or the Stock Exchange; she will achieve them by bringing unity out of diversity, and then a richer diversity out of unity. The decaying speech of some few hundred Redskins, or that of some cannibal tribe by the Niger, may have had at one time its proud sway over a literate and highly cultured hemisphere; and again, there may be in store ten thousand far-off years of splendid universality for some speech now heard among only a few mountains, or along only a few miles of world-forgotten coastland. Let the language that desires to live, give itself to the noblest utterance that is in it.

Then too, we think that the test of the life or fitness of a language is its adaptability to our modern commercial spirit. This is the sil-

liest idea in the world. Here too there is ebb and flow; that the tide is rising vigorously now, is only the surer sign that it will recede. The test, the assurance of vitality, is not capacity for multiplying dollars, but capacity for being and expressing the spiritual. It is easy enough to gain the whole world and the whole trade of the world, at the expense of losing one's own soul. English shall be judged by her Shakespeare and her Milton; not by the British mercantile marine; it is better for a language to have one hero speak it at home, than to be jabbered by hucksters in all the markets of the world. When we are tired of this foolishness of materialistic commercialism, we shall turn back to the things that are permanent, lovely, noble, and of good report. If English were merely a commercial tongue, which it most emphatically is not, however excellently it may have adapted itself to commercialism, its doom would be already sealed. Commercialism is having its day, like every other dog; but tomorrow is for spiritual ideals. Let the language that desires to live, give itself to cultivation of whatsoever spirituality may be innate in it.

I would dispute the common idea that diversity of languages is a bad thing. Many small nations practise bilingualism, and are a thousand times the better for it. If every child were brought up with two or three languages, the wits of the world would be that much the sharper; and if the training were begun early enough, and right methods used, there would be no difficulty about it. Young children have no more difficulty in learning to speak in two languages than in one; or indeed, in three or four, than in one. And where two languages are known, there is an actual gain for the cause of human brotherhood; which there is not, in cases where the native language has been lost, and that of some greater neighbor has been adopted in its place. For, supposing you know French and English perfectly, you have the power to tap the soul of either France or England; to see things either from the French or English standpoint. But if Joan of Arc had never lived, if English had triumphed as far as the Pyrenees, and French been forgotten, there would have been a legacy of hatred fruitful of as many wars as have been waged, or more; and indeed, there was no profound peace in days when French was the language both of Paris and of Stratford-at-le-Bowe. Again, if French had maintained its supremacy in the latter place, the day of *l'entente cordiale* would hardly have been hastened; and where would have been the Soul of England? It needed a king that could be English or French at pleas-

ure, that could speak right to the heart of either nation, an interpreter; English of the English and yet the best Parisian of them all, to weld the two countries into friendship. Ireland, in losing her native tongue — or happily, not quite losing it; not losing it beyond recall — became no more the lover of the people whose language she acquired; the common language gave no increment of understanding on either side. It is the vast difference between unity and plurality that counts; the infinity that separates one and two; whereas between two and three, or between two and any number, there is only a difference of degree. Two languages give two standpoints; when you know that there are two standpoints, you can infer that there are any number of others; but your true monoglot stands isolated on an island of his own, and cannot so much as imagine that there are continents beyond the horizon.

THE ADOLESCENT AGE: by Lydia Ross, M. D.



THE vital weakness of the present era is its lack of conscious moral ideal. This is an imperative matter, claiming the attention no less of the scientific than of the religious world. A progressive civilization can continue only through the survival of its fittest qualities. Otherwise its very development becomes a means of refined and evil ingenuity for the indulgence of a wide range of devitalizing selfishness.

An early stage of progress is possible by means of mere brute force, as primitive peoples show in the survival of their best fighting tribes. The crude savage, even when unequal in strength to the animals, is some advance upon the brutes in the technique of attack and defense, because he is their superior mentally. In coming up the scale, the active mind progressively improves upon the method of activities, so that domination and survival depend ever less upon crude force and more upon finesse. The present methods of warfare have reached a point of diabolical precision. But while equal equipment of great armed nations and the benefits of international policy may maintain mutually respectful relations up to a certain point, short of actual warfare, the stream of racial progress has been deflected into dangerous byways.

The modern world, in the ratio of its activity and professed civilization, is visibly suffering from the insidious evils of degeneracy that

proved fatal to the other great eras. Having practically neutralized the foes without, man is now challenged to solve the more advanced problems of defense from the foes within his own nature. To surrender to psychic disintegration or to commit moral suicide is no less unworthy of his courage and capabilities than the inglorious fate of physical defeat.

In the evolution which is an eternal process of becoming, nothing can blot out of existence the fact or the influence of past experience in growth, however it may be forgotten or misused by the race, or by the man. To whatever degenerate state the civilizee may revert, in type, he carries with him something more than primitive power for good and evil. His very height and range of attainment provides the impetus to react to greater depths of a wider sphere of depravity.

Just as primitive experience with brute force was gradually digested into mental power and skill, so the evolution of mental activities, rightly directed, naturally merges into the refinements of a larger realm of moral expression and responsibility. Up to a certain point, human interests are extended by the acquisition of material and mental power. But, in the logic of events, ripened knowledge and experience show such harmony and unity underlying diverse forms and forces, that the mind is naturally led to seek a common aim in keeping with so great a design. A time comes when the real man becomes so naturally conscious of the richness and greatness of his own nature, that his impulse to grow from within becomes a radiation of the best in his make-up. His former desire to get the means of keener sensation and stronger feeling is transmuted into the maturer rôle of giving from the larger sense of being. We are at a point today where the need of an animating moral purpose in life is no mere question of creed or of theoretic altruism, but a logical necessity for further growth and welfare.

That this is an age without fidelity to ideals is evident from the records, of the courts — juvenile, criminal, and divorce — of insanity, of suicide, of white slavery, social diseases and perversions, and from the general picture of reputable materialism. In seeking a well-marked point of departure towards so dangerous and sordid a standard of living, we are led back to the period of adolescence, which is well-defined as “the birthday of the imagination.”

This is the time of normal quickening of character, when enthusiasm and courage, hope and aspiration, awake to a living faith in

the existence of ideals which shall fulfil the promise of the new longings that flush the dawn of youth's enlarging horizon. The consciousness makes a vivid reality of the ideal world, and would live in this home of its own creation. As the evolutionary force pre-arranges to repeat the maturing race experience in the individual, it strikes *the creative note on the triple keyboard of body, mind, and morals.*

Separately and in unison the living chords of the complex nature vibrate with eagerness to know and to express the symphony of life that is animating the inner and the outer world. The childish standards and aims are molten in this natural upheaval of latent forces from unknown depths of being. The whole expanding nature becomes plastic and fluidic, in readiness to amalgamate for use in the larger molds of a complex maturity which shall show the finer lines of completer human types. A compact is in process to link the unfolding forces of an animal body with the logic that lives in the human mind and the compassion that stirs in the hearts of the gods. Nature initiates a renaissance of the dormant racial gains in growth which are the individual's karmic heritage.

Adolescence is a most critical period in the life-history — a more protracted and complete birth, normally, than the mere entrance into the physical world. Beyond strange spells of malaise and awkwardness and disturbance, there is the wholesome stir of new elements of strength and endurance, of courage and liberation, and the gracious glow of well-being. The opening mind finds enlarged and intimate relations in seemingly detached things and sees the logic of hitherto unrelated facts and events. Poetry, music, art, science, are seen in a new light which gives a vital meaning to the promise and beauty of unity and completeness. The irresponsibility of the child-world feels the challenge to find the meaning of an all-pervading Purpose, and the whole chapter of the adolescent is an interrogation.

“What does life mean?” is the eternal question which youth ever asks of that inner self that dwells in the silence. Those in the everyday Babel around him do not disclose it. If they ever knew the secret they seem to have forgotten it in the busy confusion of tongues and routine trivialities. But their failure does not daunt the normal, maturing nature, whose courage feels the nearness of the answer in this new atmosphere in the friendly folds of which it finds itself unexpectedly enwrapped.

With this prescience of latent selfhood, of larger physical power

to feel and to act, with glimpses of a mental world rich in unsuspected resources, the soul consciously quickens with the knowledge that here at hand are the magical instruments of body and brain by which the creative power is destined to bring forth a new heaven and a new earth. To each fresh generation comes the inspiring urge to reach this higher tide-mark of human growth which is not the mere flight of fancy it appears to those who have dropped back to lower levels. If each generation kept faith with these glimpses of real life which are the bases of youth's dreams, the race would rest upon a foundation stone carrying so complete a structure that the patchwork of endless reforms would have no place in the social scheme of things.

The incarnating soul, learning the lessons of matter through dim aeons of past experience in primitive lives, in many civilizations, has outgrown the childhood of the race. Today the civilizee is "standing with reluctant feet" in the diverging way of a racial adolescence. The best features and the worst faults of the age are pre-eminently those of human immaturity. We neither consent to be nor can be measured by childish standards. And there is no sane reason to hope or believe that we have rounded out or measured up to the full stature of human possibilities. The outgrown innocence of ignorance is replaced by a sophisticated intellectualism, a sort of high-school surfeit of knowledge, without enough practical philosophy of life to convert it into available wisdom. The erratic, incoordinate, reckless, degenerate waste of splendid vitality shows that even our selfish indulgences have not yet evolved the conservative evil-power of black magic. Old things are passing away; and new powers, opportunities and responsibilities of body, mind, and heart, are impending in the common air. On every hand are seen typical conditions of transitory immaturity: strange, marked contradictions of aspiration and degradation, of development and degeneracy, of promise and foreboding, of impulsion and inhibition. As the karmic totals of past failures and past fulfilment are each focused upon the individual and upon the age, the conflicting impulses of advance and of degeneracy unsettle society with the power of opposing vibrations. That this is the critical time for the natural moral impetus to carry us beyond the mark where the wave of other civilizations broke and receded is obscured by a dense, though often a cultured materialism. The place of spiritual influence in racial advance is no more recognized by science than the efforts of the soul are counted in its symptoms of individual development.

The deep racial and personal significance and the sanctity of the pathway leading the boys and girls from childhood through adolescence is overlooked even by popular psychology and eugenics. The passage through this stage of growth is a ceremony when the cosmic creative forces work to perfect the individual temple. The great plan of human life calls for a solid foundation of physical force and elastic strength, to uphold a mental structure of proportioned design and finished beauty. At the heart-center is the altar where the sacred flame ascends, to unite material earth with higher realms, consuming all the dross of the lower nature when fed by the fire of the divine life. Many lives are required to work out the problems of the base — how to take the dust of the earth and its force and slowly perfect the human body. Uncounted ages are spent to inform this body with the conscious power of mind. But the crowning creative work is to evolve the heart-light which transmutes the lesser qualities of earth and plant, of animal and human mind, into the more consciously perfect being for higher place and purpose.

So vital and delicate a process as adolescence should be free from the influence of those who have betrayed their own ideals — who have bargained their birthright of nobility for some miserable mess of pottage. This is especially true today, when the growing psychic sense, everywhere evident, renders the many precocious children peculiarly susceptible to any influence. As it is, even the generally considered reputable environments have much that is tacitly admitted to be quite unfitted and unexplainable to the inquiring boy or girl. But even the young who are spared the direct knowledge and personal histories of social sin and sordid error, incarnate in almost every circle, are subconsciously affected by them. Indeed the whole common faith and aspiration are weighted with a great composite burden of age-old doubt and fear and failure, of unlovely thought and unclean disease. To the average atmosphere these things add a marked quality which is psychically and often physically devitalizing to the sensitive developing nature. Few adolescents escape the subtle, pervading miasma of materialism which vitiates the vital currents and lowers the tone of feeling and impulse. The awakening creative note which Nature strikes upon these triple human keyboards is repeated and strengthened by the dominant social chords, whose undertones arouse responsive vibrations *only upon the lower levels*.

These conditions, added to an imperfect heritage, an undisciplined

will, an ignorance of self, if not also to childish vices, are reasons enough for many of the strange adolescent symptoms of mental and moral ailments. The arrogant, selfish, unbearable youths, at this trying time, are reacting upon society in like unfavorable manner to its action upon them. With natural, actively wholesome, serene and pure surroundings, this period of growth would not be so unbalanced, stormy and difficult. Rather, both the inner and the outer impulses would more easily claim and retain a functional place upon the higher levels of expression. The body, if free from the forcing process which allows the creative quality to focus mainly upon it, would gradually and harmoniously develop in keeping with like mental and moral growth. A prolonged adolescence and delayed maturity would more correctly repeat the past attainments of racial growth which naturally lead to a yet unattained completeness of human maturity. The real child of destiny, with its unlimited powers of being, would make genius the rule instead of the exception, were it but given free expression.

At the Râja Yoga College, Point Loma, California, the system of training and education in operation is based upon the principle of "kingly union" of the triple qualities of the whole nature. Here the ordinary types of young folk who have benefited by several years of this course, display a gradually evolved adolescence and a balanced maturing which practically proves the wisdom of the Theosophical philosophy of life. The school has met the compliment of enmity and criticism from every type of both frank and concealed foe of moral progress who feel the challenge of the method. The pupils themselves are the unanswerable arguments. Their more than average physical, mental, and moral status reveals the natural beauty and happy spontaneity of the unfolding nature.

But how different is the prevailing indifferent quality of ideals from which is generated a chronic moral toxemia that is demoralizing to all ages, but especially to the formative periods of growth! In addition to which, the young encounter, with desecrating frequency, the sudden shock of disillusion from some indecent, vulgar, or sensual picture or scene or experience. The evil thing imprints itself upon the impressionable consciousness, which, like a photographer's negative, takes on and emphasizes the shadows. The childish inexperience and ignorance provide no clue to the truth that this blot which defaces and defiles their whole landscape is no part of the real picture of life. The unfolding, responsive young nature, seeking to know the secret of

its wonderful, unveiling world of promise, is stunned by this profanation of the mysteries of being in answer to its questioning. The psychic shock is so great as to produce an inner lesion of the consciousness. From this unseen wound the vital, upbuilding creative current of impulse congeals into a paralysing clot, which cuts off contact with faith in the higher functional centers and benumbs the finer lines and best powers of intuitive mental and physical action. If buoyant trust had failed to find language before by which to invite even the dearest ties into its ideal world, how can this hidden wound cry out its sickened sense of bitter mockery and betrayal? As a matter of fact, it usually remains an unrevealed and unsuspected cause of the benumbed, halting, restless and unsatisfied existence by which another moral cripple keeps step with the rest, who accept their subnormal symptoms as the full function of human life.

Not a few well-meaning and well-informed citizens — both lay and professional — will protest that this sketch is overdrawn, and they will reject the practical conclusions offered. Many optimists are so well satisfied with the attractive side of modern attainments as quite generously to overlook the failures. The social conscience is sensitive about squarely facing a picture in a light that discloses the human defects customarily glossed over or softly draped with shadows. Too often, in failing to meet frankly an odious situation, its real facts are obscured by a confused hope that what *ought* to be — because the reputable majority vaguely intends and vainly expects it to be — *is* the existing condition. Could all adults recall and analyse their own personal disillusionments and compute the influence of demoralizing social standards, they would agree that the make-up of our overgrown civilization is morally immature, sickly, and unwholesome. The timely and only effective remedy is the moral asepsis of higher ideals and a clean standard of life — from the prenatal period, through the crises of adolescence, the full years of parentage, and the decline of old age.

It is futile to expect to impede or evade the increasing volume of cosmic force surging through every channel of the present strenuous life and, at unprotected points, destroying fair prospects with its overflow. The sane and safe way is to utilize this power in revolving a greater number of individual wheels of life wisely located upon the main course of progress. As the force of falling water holds a potential electric power transcending the law of gravitation, so the transmuted physical and mental forces subtly impel progress upward.

THE DOG AND THE BONE: by R. Machell



A

SOP'S fables were perhaps more familiar to the last generation than to the present, but still they are well enough known to most people. Among the best known is probably that of the dog which saw its reflection in the water and dropped the bone it was carrying in its mouth to bark at the other dog, whose bone appeared more appetizing and more desirable than the one already held. The natural result of the loss of the bone as well as of its reflection carries a lesson that we all recognize as excellent, but one that is most unwillingly learned.

But beyond the practical lesson there is in the story an illustration of the nature of desire, which even wise people do not always remember; it is that desire exists as a principle in itself, and is not merely the result of a lack of that which rightly belongs to the individual. It is a common thing to hear men say "I don't want to be richer than other men; I am content to have just enough for my wants; in fact about as much as the rest of my friends and acquaintances, so as not to feel at a disadvantage among them."

This sounds reasonable enough, but what results is that those who are not satisfied with an average competence (whatever that may be), but who distinctly desire to have more than the rest, set the pace and force the rest to raise their standard of wealth in order not to be left behind; this in turn forces the ambitious ones on to a higher standard still, in order to keep ahead of the crowd. This race has no other

limit than that of ability to reach a goal which is movable and ever recedes.

For this reason, and seeing that men were unable to control the race for wealth, and the rivalry in display of luxury, the rulers of some countries have from time to time enacted what were called sumptuary laws restricting the use of the more costly luxuries to a few privileged persons. This of course did not check men's ambition, but it put a check upon the universal extravagance that was ruining the whole nation by the wasteful luxury of the wealthy class.

It may be said that desire cannot exist without an object of desire, and from that it may be reasoned that it is the object that creates the desire. This is an unphilosophical proposition, yet it is practically accepted as an excuse, if not as a justification, for the efforts we all make to gratify our desires. But Theosophy with its wide and wise teachings shows that desire is a principle in itself, inherent in the manifested universe, and indeed the active agent or cause of manifestation. Consequently it is in its nature insatiable. We talk about satiety and about reaching satisfaction, but in reality there is no such thing. Desire remains eternally insatiate and insatiable. What happens is that the human organism, whether mental or physical, becomes exhausted by the effort made to gratify desire, and the temporary collapse or failure of the organism is called satiety: if carried to extreme the organism itself may be so damaged or destroyed as to be no longer able to act. This may produce a state of apparent indifference to objects of desire, but it is in reality merely a partial death or paralysis of the instrument.

That this state is not a natural or a healthy one, such as is attained by those who master their own body and mind, and so subdue the very principle of desire, may be seen by the appearance of the subject as well as by the condition of the mind. Pessimism, cynicism, bitterness, sourness, indifference, coldness, intense selfishness, and egotism mark the victims of desire whose organism has been deranged or paralysed by indulgence, and who frequently pose as superior persons no longer moved by objects of sense. Poor shadows of humanity! poor shells!

Most of the laws and customs of civilization are based upon an attempt to control men in this universal race to get the bone they see in the surface of the water. Men cannot believe that the other dog's bone is not better than their own, so a law is made forbidding men to try to deprive the "other fellow" of his bone. But these laws are

made by human beings for each other's control and so are tainted with the same illusion as to the reality of rights of possession and so forth, and consequently become an incentive to many to drop the bone they carry, and "go to law" to get the one they saw in the other dog's mouth.

It is hard for a man who has little, to believe that he would not be more happy if he had as much as one who has more.

When the dog has dropped his bone into the stream, and sees that the other dog's bone is gone, he gets mad with the other fellow and tries to get at him, barks fiercely, races up and down the bank, dashes into the water and returns to find the other dog still there making faces at him till night comes and hides the enemy and also reminds the poor dog that he has had no supper. So he goes foraging, no doubt with an appetite sharpened by the violent attempts he has made to get at his supposed enemy.

Is not that a true picture of the life of the ordinary man and woman? But Theosophy teaches that man has a higher nature as well as a lower and that he can identify himself with the higher and so rise above and dominate desire. He no more seeks either to satisfy or to destroy it than an engineer would seek to eliminate the principle of attraction or gravitation, though he controls its action and balances his structures in accordance with the laws of nature as far as he understands them.

The ideal thus presented is one of sanity as compared with the insanity of the race for wealth or the fight for some imagined "rights."

The world is "a mad world" no doubt, but it cannot be the destiny of man to remain eternally insane, nor can we see any sense in believing that he is plunged into the maelstrom of earth-life for any other purpose than to enable him to recover his sanity and restore the glory of human strength and happiness which he has wrecked by long ages and frequent incarnations devoted to barking at his image in the water and trying to get the other dog's bone.



BIRTH is not a beginning; death is not an end.

ALAS! man's knowledge reaches to the hair on a hair, but not to eternal peace.

A MAN who knows that he is a fool is not a great fool. — *Chuang-Tzu*

THE MAKING OF BLODEUWEDD

(A Welsh Legend)

by Kenneth Morris

ARIANRHOD FERCH DON had laid a fate on her son, Llew Llaw Gyffes, that he should never have a bride of human race. To circumvent this, Math fab Mathonwy and the three Doniaid Gods, brothers of Arianrhod, made a maiden out of flowers to be the wife of Llew; but only Llew himself could endow her with a soul, and he was away on the western sea at the time. For that reason she brought disaster upon her husband. Here is who the three Doniaid Gods were: Gofannon the Smith (according to this version his office was to forge armor for the Gods, in his smithy on the Headland of Gannion); Amaethon the Husbandman; and Gwydion, God of wisdom and eloquence. Math fab Mathonwy, the Chief Enchanter of the Gods, was their Teacher.

I

How shall be told of
 The blooms they were blending?
 Beauties on beauties —
 But all to have ending.

How shall one dream
 How they gathered the sea-foam,
 Drew the green wave-light
 Forth from its sea-home?

Drew the wave-greenness
 That rolls o'er the white sand —
 That was for clear eyes
 With wandering light fanned.

Oak-bloom and meadowsweet,
 Bloom of the apple:
 Wild rose and primrose
 In-mingle and dapple.

How did they conjure
 The tufts on the rushes,
 Drawing forth sweetness
 From bog-myrtle bushes,

Till the brown rush-tufts
 Were dim clouds of hair,
 And the scent of bog-myrtle
 In-lingering there?

White wood-anemone
 Forehead and fingers;
 Wild woodland waywardness,
 Woven in them, lingers.

How shall one guess at
 The flowers that were blending
 Their fair, fragile loveliness,
 Foredoomed for ending?

Wavings and pacings,
 And weavings of songs there;
 Dancings and glimmerings
 Of dim-gleaming throngs there;

Who was it chanted
 The words with high powers fraught?
 — Math and Amaethon
 The maid out of flowers wrought.

All day and night they toiled;
 Lo, in the morn,
 Out of their toiling
 Blodeuwedd was born.

.

II

Ah, but Blodeuwedd
 Was wild as the mountains,
 Wild as the mountain-streams'
 Fern-hidden fountains.

(Can *they* elect
 Whether blue sky or gray cloud
 Shall azure them over,
 Or all their bright day shroud?)

Or choose, when the sky-roses
 Wane from the west there,

What star shall dimple
 And gleam on their breasts there?)
 Beauty came forth
 From the hare-bells dew-gleaming;
 Beauty came forth
 From the daffodils' dreaming.
 (Saffron-clad daffodil,
 Wild in the glade now,
 Was it given you to choose
 By what wind you are swayed now?
 Though you have secrets
 To laugh on and ponder,
 Saffron traditions
 That down the Springs wander,
 What hand shall gather you,
 Have *you* the choosing?
 Evil hand, good hand,
 Can *you* be refusing?)
 Out of their toiling
 Blodeuwedd was born;
 Passionless, speechless,
 She bloomed on the morn.

III

In Malltraeth they brought her,
 Yet dumb, to the sea-beach;
 She heard the green water,
 She half-learned the sea-speech.
 By magic they called to her
 Mountain-larks winging,
 And ousels and robins—
 She half-learned their singing.
 Her, for her birth's sake,
 The bees in love turned to,
 Droning their monodies:—
 Those she half-learned too.

Then they wrought speech-spells
 The wonder-night long;
 At dawn she spoke human-wise,
 Softer than song.

Who was it quickened
 Her tongue to its learning?
 — Gwydion the Word-wise,
 With deep spells and burning.

Blackbird-note richness
 Rang through when she spake;
 And her voice was half joy
 For the mountain-lark's sake;
 And half it was filled
 With the mists, and the falling
 Of wan leaves, and sad
 As when robins are calling.

Half mystic and golden
 And rich from the bees' song;
 Half lisping and fawning
 And cruel as the sea's song.

.

IV

The third day they fashioned her
 Hatred and love,
 With longings impassioned her,
 Eyed like the dove.

Who brought the flame thus
 For joys and for pains in her?
 — The Lord of Pen Gannion
 Enkindled the veins in her.

.

V

But where was the Soul
 To look forth from her eyes?
 They knew not to find That,
 Though Gods, and all-wise.

MASTER PIERRE, A WISE MAN OF PICARDY:

by Philip A. Malpas



IN the middle years of the thirteenth century there was a remarkable group of learned men in Europe, who seem to have marked an important epoch of revolt against the deadening and deadly scholasticism of the time, represented by the monasteries and universities. Albertus Magnus, and Thomas Aquinas are names known to all as very learned men. But Roger Bacon appears to have been a star of learning such as seldom shines in the firmament of any country in its night-time of knowledge. Unfortunately he placed himself in the power of the Franciscan Order, and for years they kept him a prisoner in exile. They watched him as a cat watches a mouse; they forbade him to write for publication; they prohibited books; they persecuted him unmercifully.

Only in later years by a rare chance did a Pope of Rome command him to write his great treatises, enjoining him to secrecy, lest his jailers should prevent the work.

Overcoming a world of unheard-of difficulties Roger Bacon wrote three magnificent works and sent them to the Pope by a trusty pupil of his own. And these works, monuments of erudition, were regarded by him as mere indices of the true work that was waiting to be done. He declared that if he had a company of learned men and ample funds, he could elaborate such a philosophy as would enable Christendom to say that the Latins had their philosophy as the Hebrews, Greeks, and Romans had had theirs before them.

What Bacon would have done for Europe had he been free and supported as he deserved to be, it is very difficult to say. Possibly he would have been regarded for all time as the greatest star of learning in Christendom. But his jailers took care that he should not have an opportunity.

Roger Bacon knew his powers and was not foolish enough to belittle them. And yet what he tells us of his master is worthy of the greatest attention. Bacon calls him the wisest man of his time, a living example of true science. And what a character for the times! He is known simply as Master Pierre or Peter. A hermit, he avoids renown as much as others seek it. He takes every care to conceal his science and to refuse to men what they do not deserve to know. He belongs to no powerful religious order, desires neither pupils nor admirers; he has no wish to be importuned by the vulgar. Full of

“pride,” yet possessing an immense faith in himself, he lives an isolated life, content with riches he could, if he wished, increase a hundredfold. If he deigned to occupy a chair in the University the whole world would flock to Paris to hear him; if he chose to attach himself to a court, vast treasures could not amply reward so vast a knowledge as he possessed. But he despises the men of the time. They are mad, bound up in the subtleties of the letter of the law. They are charlatans who dishonor philosophy by their sophistries; they make medicine ridiculous, and falsify theology. Every reader of the Scriptures was a corrector of the text, and every corrector was a corrupter, we are told, so this latter charge seems well founded. The most clear-sighted of men are blind, or if they do see clearly, the light dazzles them; they are like bats in the twilight. Master Pierre alone dares to face the full sunlight.

Hidden in a retreat which gives him security with silence, he leaves to others long speeches and wordy wars, in order to devote himself to chemistry, to the natural sciences, to mathematics, to medicine, and above all, practical experiment, of which he alone in the century has understood the importance. Roger Bacon, his disciple, calls him *Magister experimentorum*, the Master of Experiments, and considers this worth all the titles the university could confer. By experiment he learns the art of healing, the secrets of nature and of science, the celestial phenomena and their correspondence with those here below. He despises nothing, and “fears not to make science descend to the realities of this world.” He would blush to find an old woman, a peasant, or a soldier, who knew more than he, as regards themselves. Casting and working metals, manipulating silver, gold, and all the minerals, inventing deadly engines and weapons of war, making a science of agriculture and rustic labors; not neglecting carpentry and building; applying himself even to studying the groundwork of truth which is hidden by the charms of sorcerers and the impostures and artifices of jugglers—such is the work to which he has devoted his life.

Master Pierre has investigated everything; learned everything; discriminated in everything, separating the true from the false; and instead of an empty and sterile science, acquired practical knowledge of everything. Is it desired to hasten the progress of science? There is only one man who is capable of such a task; the day that he chooses to divulge his secrets, kings and princes will load him with honors and

presents, and in an expedition against the infidels he would render greater service to St. Louis than the greater part of his army, nay, the whole of the army. This "Unknown Philosopher" of whom history scarcely knows the name is the master from whom Roger Bacon learned everything: languages, astronomy, mathematics, and above all, experimental science. To use Bacon's own expression with regard to the learned professors of the time, they were idiots and donkeys in comparison with Master Pierre! And he is not given to extravagant language. He means it.

There is a second name mentioned, but it seems uncertain. Machariscuria, Maharniscuria, Maharnecourt, or Marne court, are all versions or translations of the name. There is a little work on the magnet in the Imperial Library of Paris by Pierre Peregrin de Maricourt, and this seems quite likely to be the same man. He is quoted by Humboldt as being one of the first who knew of the compass, and one who suspected the declination. An interesting remark of his is quoted to the effect that to discover the truth, one must use one's hands as well as one's wits. This bears a resemblance to the Eastern axiom that philosophy follows action. He calls the savants of the day "weak dabblers." Master Pierre made a sphere to imitate the motions of the heavenly bodies and Peregrin speaks of it, suggesting that the magnet might be made to set it in motion.

Master Pierre excels in optics, studies the phenomena of refraction, and sends for a work from which he will learn the construction of mirrors. Peregrin knows much about the compass and magnet, not known to the world in general; he has methods of his own for suspending the needle and for magnetizing; he has great manual ability, and even describes a little perpetual motion apparatus based on the properties of the magnet, "a very learned error for the thirteenth century," says M. Libri.

As to his country Master Pierre is said to be from Picardy, but it is interesting to note that he is Bacon's master of languages. And in order to study the works of the revered ancients Bacon learned Arabic, Greek, Hebrew, Chaldaean. Albertus Magnus knew but one ancient language and Thomas Aquinas had to rely upon the help of translators. Bacon regards the schoolmen of the day as barbarians in comparison with the ancients. Did Pierre teach him all this? And if so, who was Master Pierre of Picardy? How did he know so much of the East and Eastern wisdom? History sayeth not.

STUDIES IN ORPHISM: by F. S. Darrow, A. M., Ph. D. (Harv.)

V. TWO INTERPRETATIONS OF THE ZAGREUS-DIONYSOS MYTH

1. INTRODUCTION



P. BLAVATSKY has called attention to the fact that:

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all — in their exoteric form very often, in their hidden spirit invariably — is the result of no mere coincidence but of a concurrent design: and that there was during the youth of mankind one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself.¹ Indeed, there are few myths in any religious system worthy of the name but have a *historical* as well as a *scientific* foundation. “Myths,” justly observes Pococke,² “are now proved to be fables, just in proportion as we misunderstand them: truths, in proportion as they were once understood!”³

She also declares that there are “*seven* keys, which open the Mysteries, past and future.”⁴

As truly stated by Ragon:

The ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies that these symbols can be fully explained only by the combination and knowledge of all the keys.⁵

But,

shall one, for fear of incurring the penalty of being called a superstitious fool and even a liar, abstain from furnishing proofs — as good as any — only because that day, when all the *seven* keys shall be delivered unto Science or rather unto the men of learning and research in the symbolical department, has not yet dawned?⁶

Allegory and personification are essential to the genius of antiquity, and this fact that several keys are requisite to an understanding of the significance of mythology is explicitly stated by the Neoplatonist Sallust as follows:

Fables may be interpreted theologically, physiologically, psychologically, physically, and lastly, compositely. Fables are theological which make use of nothing corporeal but which speculate upon the very essence of the Gods themselves: such as the fable which asserts Kronos devoured his children: for it occultly intimates the nature of an intellectual or spiritual god, since the intellect returns

1. *The Secret Doctrine*, I, p. 341, Point Loma Edition. 2. E. Pococke, *India in Greece or Truth in Mythology*, London, 1852, Preface, p. viii. 3. *The Secret Doctrine*, I, p. 339, Point Loma Edition. 4. *Ibid.* I, p. 325. 5. *Ibid.* I, p. 363. 6. *Ibid.* I, p. 323.

unto itself. But we speculate upon fables physiologically when we refer to the energies of the Gods in the world: as when considering Kronos to be the same as Time we call the moments of time his children and state that the children are devoured by their parent. We employ fables psychologically when we contemplate the energies of the soul: because the intellections of our souls, though by a discursive energy they proceed into other things, yet abide in their parents. Fables are regarded physically when divinities are considered to be and are named by corporeal objects, such as Isis, earth; Osiris, humidity; Typhon, heat, etc. . . . Of these various interpretations of myths the theological are characteristic of philosophers; the physical and psychological of the poets; but the composite belong to the Mysteries since it is the intention of all mystic rites to conjoin us with the world and the Gods.⁷

2. ASTRONOMICAL KEY

The astronomical significance of the myth of the Mystic Savior, invariably present in all its various forms, can be easily recognized at least in its broad outlines. It is thus given by Madame Blavatsky:

The Christians . . . adhere to a religion entirely based upon solar and lunar worship. It is useless and vain for the Protestants to exclaim against the Roman Catholics for their "Mariolatry" based on the ancient cult of lunar goddesses, when they themselves worship Jehovah (that is, the equivalent of the Orphic Demiurge) pre-eminently a *lunar* god: and when both churches have accepted in their theologies the Sun-Christ and the Lunar Trinity.⁸ . . . It was in the *Bakchos myth* that lay concealed for long and dreary centuries both the future vindication of the reviled "Gods of the Nations" and the lost clue to the enigma of Jehovah.⁹ . . . Dionysos is one with Osiris, with Krishna and with Buddha (the heavenly wise) and with the coming (tenth) Avatar, the glorified Spiritual Christos.¹⁰

The astronomical import of the following points in the Zagreus-Dionysos Myth are obvious as soon as attention is called to them. Dionysos is born prematurely at the death of Semele on Christmas Day, that is at the time of the winter-solstice, just at the point in the sun's path which marks the beginning of the new year, at that point which ushers in the new season of springtime growth and rebirth; but as the winter is doomed still to linger on for some time, this birth is immature, a seven months' child, and the Reborn Savior is born maturely from the thigh of Zeus not at Christmas but at Easter in the joyous springtime of the Resurrection.

7. *On the Gods and the World*, IV. 8. *The Secret Doctrine*, I, p. 388, Point Loma Ed.
9. *Isis Unveiled*, II, p. 527. 10. *The Secret Doctrine*, II, p. 419-420, Point Loma Ed.

So also the symbolism of the sacred dress, which was worn during the celebration of the Mysteries, has an evident connexion with the astronomical meaning of the myth. The purple robe typified the Solar heat, and the fawn skin, which was thrown over this, hanging from the right shoulder, symbolized by its spots the heavenly vault at night, the moon and the assemblage of the stars, as is stated by Diodorus.¹¹ The golden belt, which completed the ceremonial dress, typified the Ocean of life, aglow from the rays of the Spiritual Sun. Furthermore, it is declared in the myth that when Dionysos was born from the thigh of Zeus, Hermes, the Psychopomp, or Guide of the Soul, received the infant divinity on a *fawn skin*. The symbolism of the sacred dress is clearly given in the following Orphic fragment:

He who desires in pomp of sacred dress
 The sun's resplendent body to express,
 Should first a robe assume of purple bright,
 Like fair bright beams combin'd with fiery light:
 On his right shoulder, next, a fawn's broad hide
 Widely diversified with spotted pride
 Should hang, an image of the pole divine,
 And Daedal stars, whose orbs eternal shine.
 A golden splendid zone, then, o'er the vest
 He next should throw, and bind it round his breast:
 In mighty token, how with golden light,
 The rising sun, from earth's last bounds and night
 Sudden emerges and with matchless force,
 Darts through old Ocean's billows in his course.¹²

While treating of the mythical and historical Orpheus some of the points of solar connexion in the Dionysos Myth were noted.¹³ And it is important to keep in mind that Dionysos typifies the spiritual Night-Sun and is distinct from Helios, the symbol of the visible physical sun and from Apollo, the occult potency of the spiritual Day-Sun. Thus, Dionysos is Nyktelios, Lord of the Night, and Nyktipolos or Night-wandering, and Aristophanes represents the Mystics as calling upon Iakchos, the Eleusinian Mystery-name of Zagreus-Dionysos as "the Morning Star that shinest *nightly*."¹⁴ Macrobius quotes an Orphic verse which speaks of "The Sun whom men call Dionysos,"

11. Diodorus Siculus, I, 11. 12. Macrobius, *Saturnalia*, I, 18 (Taylor's Translation); Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 2d ed. *Pamphleteer*, London, 1816, pp. 480-1. 13. *Studies in Orphism*, I, THE THEOSOPHICAL PATH, II, 4, April 1912, pp. 256-7, 260, 267-269. 14. *The Frogs*, v, 343 (Rogers' Translation).

while another Orphic fragment says: "He is called Dionysos because he *whirls in circular motion through the immeasurably extended heavens.*" And the Eumolpic verses state that "Dionysos with face of flame glistens like a Star with his rays." Lastly Diodorus in speaking of Osiris observes:

And when these are translated into Greek, Osiris means many-eyed, for throwing his rays on all sides, he seems to behold the whole earth and sea as if with many eyes. And the Poet (Homer) thus speaks of him in these words. "Helios, who sees and hears all things." And among the Hellenes some of the most ancient mythologists called Dionysos Osiris or Scirios (that is, the Scorching or Hot-One), by a slight change of name.¹⁵

Many of the epithets of Dionysos are likewise obviously of a solar significance. Thus, he is Antauges, the Sparkler; Aithiopais, the child of the Sun-Burnt-Land; Chrysopes, the Golden-faced; Chrysokomes, the Golden-haired; Chrysomitres or Gold-mitred; Pyropos or Ficry-faced; Pyrisporos or Fire-engendered; and Pyrigenes or Fire-born. Also the following fragment of an Orphic Invocation was presumably addressed to Dionysos:

"Oh, all-ruling Sun, Spirit of the Universe; Power of the Universe; Light of the Universe!"

Finally, the solar significance of the Dionysos myth is disclosed by the four animal-symbols which are associated with the god: the ram, Aries; the bull, Taurus; the lion, Leo; and the serpent, Draco. These four symbols are presumably identical with the Evangelical zoolatry, that is, the worship of the sacred animals associated with the writers of the Four Gospels, namely, the bull, the eagle (a substitute for the ram), the lion, and the angel ("in reality the Cherub, or Seraph, the fiery-winged serpent.")¹⁶

It should be noted that all four of the animal-symbols are associated not only with Dionysos, but with Phanes, the first of the macro-cosmic powers, and with Zeus, the Demiurge, as well. Thus, Proklos says:

These things Orpheus has revealed about Phanes; for the first God bears with him the heads of animals, of a bull, of a serpent, and of a lion — all sprung from the Primeval Egg.¹⁷

And again:

15. Diodorus Siculus, I, 11. 16. *The Secret Doctrine*, I, p. 363, Point Loma Edition.
17. I. P. Cory, *Ancient Fragments*, 2d ed. London, 1832, p. 299.

The Theologer (Orpheus) places around him (Phanes) the heads of a ram, a bull, a lion and a serpent.¹⁸

When Zagreus was attacked by the Titans he assumed among other forms the shape of a ram, and likewise he was transformed into a ram by Zeus when Hera attempted to destroy Dionysos by making his guardians Ino and Athamas frenzied.¹⁹

The bull, symbolical of virile strength, and the lion, typifying the destructive power of the sun, are common solar emblems. Therefore, Zagreus, as the mighty Horned Hunter, a figure which unites the horn of the bull with the predatory instincts of the lion, is addressed in the *Bacchae* of Euripides as "Mountain Bull and Lion of the Burning Flame."²⁰

The bull, and especially the serpent, play important rôles in the Zagreus-Dionysos myth, for Zeus assumed the form of a dragon when he begot Zagreus, as is shown by the following quotation from St. Clement of Alexandria:

Pherephatta (one of the many names of the Earth Goddess) has a child in the form of a bull, as a . . . poet (that is, Orpheus) sings, "The bull the dragon's father and the father of the bull, the dragon; on a hill the herdsman's hidden ox-goad," alluding, I suppose, under the phrase "the herdsman's ox-goad" to the thyrsos or mystic wand carried by the Bacchanals.²¹

We have already perceived that the mystic worshipers invoke Dionysos in the *Bacchae* of Euripides as "Snake of the Hundred Heads."²²

Serpents or images of serpents were regularly carried in the mystic processions held in honor of Dionysos, while the god himself as an infant was snake-crowned. Therefore, in art the Maenads or inspired women-followers of Dionysos are often represented either as carrying serpents, or as having them interwoven in their hair, and it has been rightly pointed out that:

The connexion between the serpent and Dionysos as the solar Lord of Time appears somewhat occultly in those myths in which the Sun-god slays some dracontic monster, spawn of earth, which has been warmed into life by his beams; as Apollo slays the Python and Dionysos Kampe, the Winding-one; that is, the sun in his resistless career across the heavens, reaches the turning-points in

18. I. P. Cory, *Ancient Fragments*, 2d. Ed. London, 1832, p. 299. 19. *Studies in Orphism*, IV, THE THEOSOPHICAL PATH, III, 3, Sept. 1912, pp. 169-170. 20. *Ibid.* 168.
21. *Protrep.* II, 16. 22. *Studies in Orphism*, IV, THE THEOSOPHICAL PATH, III, 4, September 1912, p. 168.

the East and the West, and devours and destroys the circles and cycles of time, which he himself marks out and brings into existence.²³

The serpent symbol has four principal points of contact with Dionysos; first, as a type of earth-life; secondly, as a symbol of time and eternity; thirdly, as a type of wisdom; and fourthly, as a solar emblem. Thus in the Egyptian "Book of the Dead" we read:

I am the Serpent-soul of the Earth, whose length is years laid out, and I am born daily. I am the Soul of the Earth in the parts of the earth. I am laid out and am born, decay and become young daily.²⁴

This is the life-giving serpent that broods over the waters of space and appears twined around the Orphic Mundane Egg. Sanchouniathon says in the Phoenician Cosmogony:

The serpent was esteemed . . . to be the most inspired of all the reptiles and of a fiery nature; inasmuch as it exhibits an incredible swiftness, moving by its spirit, without either hands or feet or any of those external members by which other animals effect their motion. And in its progress it assumes a variety of forms, moving in a spiral course and darting forward with whatever degree of swiftness it pleases. It is, moreover, long-lived and has the quality not only of putting off its old age and assuming a second growth but of receiving at the same time an increase of its size and strength. . . . Upon which account this animal is introduced in the sacred rites and Mysteries.²⁵

St. Justin, the early Christian Apologist, is surely correct when he says:

Along with each of those whom you esteem Gods there is painted a serpent, a great symbol and mystery.²⁶

3. PSYCHOLOGICAL KEY

The ceremonies of the Mysteries are their cloak. The simple look only at the garment, but the initiated see not merely the cloak but also that which the cloak conceals. As Dionysos in the sky is the toiling Savior Sun, ever rising and ever setting, ever causing life to bud in the spring, to flower in the summer, to die in the winter, and to be reborn next Easter-time; so Dionysos in man is the Deliverer who frees human souls from their cave-prisons of the flesh, triumphing over death, for he did himself descend into the underworld and yet arose therefrom, thus teaching man that "Whoso shall lose his life,

23. Robert Brown, Jr., *The Great Dionysiak Myth*, London, 1878, II, pp. 72-73.

24. Chapter Ixxxvii. 25. I. P. Cory, *Ancient Fragments*, 2d. Ed. London, 1832, pp. 17-18. 26. *First Apology*, xxvii.

shall yet find it." He is the bestower of sacred bliss in that he reveals how to live freely according to the dictates of nature. He is the soul of all life, the dispenser of real wealth and wisdom, and doth offer his gifts freely to all the peoples of the earth. As the human soul, the spiritual life of man, the individuality which by rebirth is regenerated and restored to its pristine nobility, he shows how man can rebecome a god.

This psychological key is given by Macrobius in his Neoplatonic commentary on the *Somnium Scipionis*:

By Dionysos the Orphics meant to signify the Hylie Nous (that is, the human soul incarnated in the material world), which is born from the Impartible or Indivisible (the Divine Mind), and is separated in various parts (the different personalities). Therefore in the Orphic Mysteries Dionysos is represented by traditions as torn into separate limbs and the pieces buried in a tomb made empty by the resurrection of the God intact; which signifies that the Nous (the human soul) which we call the Mind, by making itself divisible from being indivisible and by becoming indivisible from being divisible incarnates in all forms of nature and yet does not abandon the mysteries of its own being.²⁷

So also Hermeias says:

"This God (Dionysos) is the cause of rebirth."²⁸

Therefore, there can be no doubt but that the story of the murder and resurrection of Zagreus-Dionysos is the story of how the Pilgrim-soul loses and later regains its heaven-born wings — the story of the deathless and birthless soul, successively resurrecting and reincarnating, living through death and life, returning to earth again and yet again; the Divine Man for whom "the hour will never strike," the first-begotten, fire-born son of the Father-in-heaven; for in the words of Proklos: "The whole demiurgic (or creative) activity of the Gods has its end in rebirth."²⁹ And again:

The Spirit Within us is the true image of Dionysos. He therefore who acts erroneously in regard to It and who after the manner of the Titans sunders Its impartible nature through manifold falsehood certainly sins against Dionysos himself.³⁰

Furthermore, that the Greeks thus interpreted the myth, is expressly stated by the great Christian Neoplatonist, Origen.³¹

Thus Plutarch declares:

We have heard the theologians both in verse and in prose say that the Deity

27. I, 12. 28. *In Phaedone*, p. 87. 29. *In Timaeo*, V, 31. 30. *In Cratylo*, quoted by Thomas Taylor, *Works of Plato*, London, 1804, V, p. 693. 31. *Contra Celsum*, IV, 17.

is of its nature incorruptible and eternal, but yet because of a decree of fate and of reason, It suffers changes by Itself, being sometimes kindled into a fire and making all things alike, and at other times becoming manifold in different shapes, appearances, and powers, like unto the world. . . . The wiser men, cloaking their meaning from the profane, call the change into fire "Apollo" from Its unity,³² and Phoibos from Its purity and incorruption; but the condition and change of turning and conversion into air, water, and earth, and the production of the stars and the various kinds of plants and animals, they enigmatically denote by the terms "Exile" and "Dismemberment" and they then call the God "Dionysos, Zagreus, Nyktelios, and Isodaites."³³ They also tell of certain destructions and disappearances, deceases and rebirths, which are riddles and fables pertaining to the aforementioned transformations; and they sing the Dithyrambic Song in honor of Dionysos, filled with suffering and allusions to a change of state that brought with it wanderings backwards and forwards and dispersion . . .³⁴ . . . The stories that are related about the dismemberment of Dionysos and the attack of the Titans upon him and of their tasting his slain body and their punishment afterwards . . . are but a myth representing the rebirth of the soul. For what is unreasonable, disorderly, and boisterous, being not divine but demoniacal, the ancients term Titans, that is, tormented and punished, from *Tίνω* the Greek word, meaning to punish.³⁵

Consequently, in view of such explicit and manifold testimony from antiquity, it is certain that the myth of the dismemberment of Zagreus was intended to be a dramatic version of the history of the wanderings of the Pilgrim-soul throughout the material universe.

Demeter, the Earth Goddess, is the mother, and Zeus, the God of Heaven, the father, because the soul is the child both of heaven and of earth. Dionysos is Dimetor, having two mothers — Demeter, the immortal Goddess, and Semele, the mortal Virgin; because the soul is a Pilgrim from the heavenly homeland incarnated in humanity.³⁶

The symbology of the Sacred Marriages of the myth is thus explained by Proklos:

Theologists signify this by means of "Sacred Marriages," which in brief symbolize the interaction of divine causation. When they perceive this interaction to occur between elements of the same kind, they name it "the marriage of Hera and Zeus," "of Heaven and Earth," "of Kronos and Rhea"; but when between lower and higher, they designate it "the marriage of Demeter and Zeus," and when between superior and inferior they call it "the marriage of Zeus and Kore," (that is, the Earth Goddess as a maid).³⁷

32. As though the word Apollo was derived from *ἀ* and *πολλοί*, meaning not many, or one.

33. *Studies in Orphism*, IV, THE THEOSOPHICAL PATH, III, 3, Sept. 1912, pp. 172-4.

34. *On the Ei at Apollo's Temple at Delphi*, ix.

35. *On the Eating of Flesh*, Or. I, 7.

36. *Studies in Orphism*, IV, THE THEOSOPHICAL PATH, III, 3, Sept. 1912, pp. 169, 172.

37. *In Parmenide*, II, 214.

We have previously noted that the adjective Liknites is an important epithet of Dionysos.³⁸ It is thus explained by Hesychios: "Liknites — a title of Dionysos, from the cradle in which they put children to sleep." In Greek the name Liknon was given both to a fan and to a shovel-shaped basket. It served three purposes, for it was used, first, as a fan to winnow grain; secondly, as a basket to hold grain and fruit; and thirdly, as a cradle for a baby. Thus Servius in commenting upon Virgil's words, "Iacchus' Mystic fan," says:

The mystic fan of Iacchus, that is, the sieve of the threshing-floor. He (Virgil) calls it the mystic fan of Iacchus, because the rites of Father Liber (the Latin name of Dionysos Soter, Dionysos the Savior) had reference to the purification of the soul, and men were purified through his Mysteries as grain is purified by fans. It is on this account that Isis is said to have placed the limbs of Osiris, when they had been torn apart by Typhon, on a sieve, for Father Liber (Dionysos Soter) is the same person (as Osiris), he in whose Mysteries the fan plays a part, because as we said he purifies souls. Wherefore, also he is called Liber because he Liberates or saves, and it is he, who, Orpheus said, was torn asunder by the Titans. Some add that Father Liber was called by the Greeks Liknites. Moreover, the fan is called by them Liknon, in which (as a cradle) he is said to have been placed directly after he was born. Others explain its being called "Mystic" by saying that the fan is a large wicker vessel in which peasants, because of its large size, are wont to heap their first fruits and consecrate it to Liber and Libera (Persephone, the Earth goddess as a maid). Hence it is called "Mystic."³⁹

Harpocration adds that:

"The Liknon was serviceable for every rite of Initiation, for every sacrifice."⁴⁰ It was used not only in the celebration of the "Sacred Marriages," but according to Plutarch it was customary at Athens during the celebration of ordinary marriages for a boy, both of whose parents were alive, while carrying a Liknon filled with loaves, to pronounce the words, "Bad have I fled, better have I found," — a formula evidently adopted from the ritual of the Mysteries.⁴¹ In this connexion it is also interesting to note that the early Christian Church in the celebration of its Eucharist employed two "mystic or sacred fans" — a custom which still survives in the Greek and Armenian churches.⁴²

Therefore the significance of the epithet Liknites and the symbol-

38. *Studies in Orphism*, IV, THE THEOSOPHICAL PATH, III, 3, September 1912, p. 172.
39. *Commentary upon Virgil's Georgics*, IV, 166. 40. S. v. τὸ λικνον. 41. *Proverbial Sayings of Alexander*, xvi, 1255. 42. Cyril of Scythiopolis, *Life of St. Euthymius*, 70, and the *Euchologeion* (a Service Book of the Eastern Church).

ogy of the Liknon is evident: as a sieve or fan it symbolized purification; as a basket filled with the first fruits it served as a symbol of rebirth; and lastly as the cradle of the Holy Babe it typifies the "Manger" of Scripture story.

In considering the symbolical meaning of Hera, the relentless enemy of Zagreus-Dionysos, the following ancient statements are suggestive. Chryssippos, a Stoic philosopher of the third century B. C., says:

"Hera is matter and Zeus is Spirit."⁴³ If this interpretation is correct, Hera must signify primordial matter, as the antagonistic pole of the pair of opposites, Spirit and Matter — a conception which is essentially different from that of receptive organic matter, which is suffused and vivified by the incarnated Spirit-soul, for this latter conception of matter is typified by the Earth-Goddess, Demeter-Kore-Semele, and not the antagonistic and quarrelsome Hera. Furthermore, Olympiodoros says:

Hera is the supervising guardian of motion and progression, that is, the spirit of vibratory change, which is of course antagonistic to the essential peace and serenity of the spirit.⁴⁴

The Curetes were not only the protectors of the infancy of Zeus but are also appointed guardians of Zagreus, and carry the kettledrum and the tambourine, typifying the natural pendulum-movement, the cyclic swing of organic life.

The Titans, however, as murderers of Zagreus, the ministers of Hera's revenge, symbolize the confused movements of a perverted personal life, enslaved to the emotions; hence they carry the "false gifts" with which to beguile the Holy Babe: the top, symbolic of motion; the dice, typifying a life ruled by the pairs of opposites, the sensations of pleasure and pain; the mirror, suggestive of illusions; and the thyrsos, emblematic of rebirth. The giddy, spinning top, and the maddening throw of the gambler with its attendant ruin, hardly require any further comment. The symbolism of the mirror proved very interesting to the ancients. Thus in the language of Proklos it signifies the inability of the material world to receive the fulness of spiritual perfection. It is the phenomenal world which beguiles the young soul by its illusions and false reflections. Plotinos in referring

43. Clemens Alexandrinus, *Homiletics*, V, 18, 668; Origen, *Contra Celsum*, IV, 48.

44. In *Phaedone*, quoted by Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 2d ed. Pamphleteer, London, 1816, p. 473.

to the mirror of Dionysos, which psychologically speaking typifies the image of the Higher Self in man, his lower self or personality, says that the souls of men when they have once seen the image of their true selves will hasten above, since the soul having become divided must retrace its path and return to its originally spiritual state. And just as when it saw its reflection in the material world it went forth after it, so it must now contemplate its type or idea in the immaterial noetic or spiritual world, and be joined thereto.⁴⁵

Olympiodoros observes that:

The thyrsos is a symbol of the material and parted substance from its scattered condition; and on this account it is a *Titanic* plant. This it was customary to extend before Dionysos instead of his paternal sceptre; and through this they called him down into a partial nature. Indeed, the *Titans* are Thyrsos-bearers; and Prometheus concealed fire in a thyrsos or reed; after which he is considered as bringing celestial light into generation, or leading the soul into the body, or calling forth the Divine Light (the whole being ungenerated) into generated existence. Hence Sokrates calls the multitude Thyrsos-bearers Orphically, as living according to a *Titanic* life.⁴⁶

From this explanation it appears that the thyrsos as a symbol of rebirth, physiologically speaking, typifies the nervous system centered in the spinal-cord surmounted by the brain. Therefore the Bakchic wand is topped by the pine cone, which also represents "the heart of Zagreus," which was discovered to be still throbbing by Athena and given to Zeus — the heart from which the reborn Dionysos sprang into being and which contains within itself the true explanation of the mythical "imponderable, incorruptible, incombustible bone believed throughout the Middle Ages to be the necessary nucleus of the resurrection body." The ivy-leaves, "never sere," which are commonly intertwined around the cone-summit of the thyrsos, also typify immortality. From the macrocosmic standpoint the cone symbolizes the Mundane Egg.

A word or two ought to be added in regard to the "Symbols of Power" entrusted to Zagreus by his father, namely, the paternal scepter and the golden apple. The golden apple was from the Tree of Life that sprang into being at the marriage of Zeus and Hera in the Garden of the Hesperides. Thus, the mythical parallelism between this Greek myth and the story told in *Genesis* immediately suggests itself. The mystic objects, whether the "Symbols of Power," or the

45. *Ennead* IV, 3. 46. In *Phaedone*, quoted by Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 2d ed. *Pamphleteer*, London, 1816, p. 477.

“False Toys,” are all connected with the story of the soul’s fall into matter, and the play of the infant Zagreus, is the evolution of the physical world by means of the involution of the Spiritual life.

As Dionysos is the human soul, so the Titans are the earth-powers, and the arts that they employed to ensnare Zagreus are symbolical of the apparently divisible energies of the earth-powers, the powers of generation. They typify the animal nature or the powers of evil and darkness, who, however, are ultimately saved in the persons of their progeny, mankind, by reason of their feast upon the flesh of the slain Savior. This portion of the myth is the origin of the symbolical rite of the Eucharist. The Titans are physical and material powers which divert the Soul from its true Path by means of its longing for things of sense. The artificial whitening of the Titans’ naturally black faces, symbolizes the disguise and deceit of man’s lower or animal nature in its attempts to mislead and confuse the wavering soul. There was a direct reference to this part of the myth in the Orphic Baptism.⁴⁷

The metamorphoses assumed by Zagreus while attempting to escape from the stifling grasp of the Titans typify the manifold incarnations of the soul in the course of its Pilgrimage through the material universe. The dismemberment of Zagreus represents the Fall, the descent of the soul into a body, the incarnation of spirit. The limbs are first boiled because water is a symbol of the astral world and the soul first falls into the elemental astral kingdoms. The limbs are later roasted by fire, the myth thereby typifying the reascent of the soul purified by its journey through the Cycle of Suffering. The soul is torn to pieces, that is, scattered abroad throughout the universe by incarnation. Therefore Zeus, the Divine Father in Heaven, when the soul reascends to its original home, converts the Titans, physical and material powers, into his own essence by reducing them to ashes by means of his thunder-bolt.

Olympiodoros says:

In the first place, then, we are composed of fragments, because through falling into generation, our life has proceeded into the most distant and extreme division, but from Titanic fragments, because the Titans are the ultimate artificers of things and stand immediately next to whatever is constituted from them. But further, our irrational life is Titanic, by which the rational and higher life is torn to pieces. And hence when we disperse the Dionysos or the intuitive intellect contained in the secret recesses of our own nature, breaking in pieces the kindred

47. *Studies in Orphism*, III, THE THEOSOPHICAL PATH, III, 1, July 1912, p. 49.

and divine form of our essence, which communicates, as it were, both with things subordinate and things supreme, then we become Titans, but when we establish ourselves in union with this Dionysiac or kindred form, we become Bakchoi, or perfect guardians of our irrational life; for Dionysos . . . is himself a guardian divinity, dissolving at his pleasure the bonds by which the soul is united to the body. . . . But it is necessary that the passive part of our irrational nature through which we are bound to the body and which is nothing more than the resounding echo, as it were, of soul, should suffer the punishment incurred by descent (into a body). For when the soul casts aside the peculiarity of her own nature, she requires a separate but at the same time a multiform body, that she may again become in need of the common form, which she has lost through Titanic dispersion into matter.⁴⁸

Damascius says:

“ This union with the Deity should be an all-perfect at-one-ment, a return upwards of our soul to the Divine.”⁴⁹

The throbbing “ heart of Dionysos ” is said to have been preserved by Athena, the wisdom-guardian of life, because while the soul is distributed in the world of generation, the material world of birth and decay, it is, nevertheless, preserved entire by the protecting power of the Divine Intelligence. So, also, Apollo, the source of union and harmony, is called by Proklos “ the key-keeper of the fountain of life,” and as the representative of spiritual life Apollo gathers up the scattered limbs of Zagreus that they may be properly buried, that is, converted into spirit.⁵⁰ But the coffin of Zagreus at Delphi was only a cenotaph because in the significant words of Macrobius “ the tomb of Dionysos was made empty by the resurrection of the God *intact*.”⁵¹

Olympiodoros thus explains the myth:

The form of that which is universal is plucked off, torn in pieces and scattered into generation, and Dionysos is the Monad of the Titans. . . . In another aspect, Dionysos is the supervising guardian of generation because he presides over life and death. . . . But Zeus is said to have hurled his thunder at the Titans; the thunder signifying a conversion on high; for fire naturally ascends, and therefore Zeus by this means converts the Titans to his own essence. . . . It is necessary first of all for the soul to place a likeness of herself in the body. Secondly, it is necessary for her to sympathize with the image as being of like idea, for every external form or substance is wrought into an identity with its interior essence through an ingenerated tendency thereto. In the third place, being situated in a divided nature it is necessary that she should be torn in pieces and fall into a last separation until through the action of a life of purification she shall raise

48. Quoted by Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 2d ed., Pamphleteer, London, 1816, pp. 473-5. 49. *Vita Isidori*, Photius, ccxlii, 526. 50. *Hymn to the Sun*, v 3.

51. Context given on p. 329.

herself from the dispersion, loose the bond of sympathy, and act, as of herself without the external image, having become established according to the first created life. The like things are fabled in the myth; for Dionysos because his image was formed in a mirror, pursued it and thus became distributed into everything, but Apollo collected him and brought him up, being a divinity of purification and the true savior of Dionysos and on this account he is styled in sacred hymns Dionysites.⁵²

In the variant forms assumed in the different national myths of the mystic savior, the symbology of the second Sacred Marriage differs somewhat. Sometimes, instead of being represented as a second mystic union of the Divine All-Father with the Earth-goddess as a mortal virgin, the normal type, it becomes the sacred marriage of the divine son, as was noted while considering the myth of Orpheus and Eurydice, and as is to be seen in the legend of St. Catharine, the Bride of Christ.⁵³ Although in the myth Dionysos is represented as having two mothers, nevertheless he is also called "the Motherless Mystery," in reference to his birth from the thigh of Zeus, because the soul is not generated upon earth but is a sojourner from heaven.⁵⁴

It is thus evident that Orphism by means of its mystery-drama of Zagreus-Dionysos taught allegorically the great central truths of the eternity, the pre-existence, and the rebirth of the human soul, and the unfoldment of life in accordance with the law of justice.

Can we not still hear the genuine followers of Orpheus declare? —

That which we seek is but our other Self,
Other and Higher, neither wholly like
Nor wholly different, the half-life the Gods
Retained when half was given. For each
The complement of each, in truth
A double essence, human and divine.
So that the God is hidden in the man.
Soul's but a particle of God, sent down to man,
Which doth in turn reveal the world and God.
Thine eyes have seen the soul of man, the deathless soul,
Defeated, struggling, purified and blest.
It shall be well with thee as 'tis with us
If only thou art true. The World of life,
The world of death, are but the opposing sides
Of one great orb, and the light shines on both.⁵⁵

52. In *Phaedone*, quoted by Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 2d ed., Pamphleteer, London, 1816, pp. 473, 476. 53. *Studies in Orphism*, I, THE THEOSOPHICAL PATH, II, 4, April 1912, p. 260. 54. *Ibid.* IV, THE THEOSOPHICAL PATH, III, 3, Sept. 1912, p. 169. 55. Lewis Morris: *Epic of Hades*.

THE SKEPTICS

337

BLISS CARMAN

IT was the little leaves beside the road.
Said grass: "What is that sound
So dismally profound,
That detonates and desolates the air?"
"That is St. Peter's Bell,"
Said rain-wise Pimpernel;
"He is music to the godly,
Though to us he sounds so oddly,
And he terrifies the faithful unto prayer."
Then something very like a groan
Escaped the naughty little leaves.
Said Grass: "And whither track
These creatures all in black,
So woebegone and penitent and meek?"
"They're mortals bound for church,"
Said the little Silver Birch;
"They hope to get to heaven
And have their sins forgiven,
If they talk to God about it once a week."
And something like a smile
Ran through the naughty little leaves.
Said Grass: "What is that noise
That startles and destroys
Our blessed summer brooding when we're tired?"
"That's folks a-praising God,"
Said the tough old cynic Clod;
"They do it every Sunday,
They'll be all right on Monday;
It's just a little habit they've acquired."
And laughter spread among the little leaves. — *Selected*

SIR JOSHUA REYNOLDS, AND GAINSBOROUGH:

by C. J. Ryan



UNTIL the eighteenth century painting in England was mainly in the hands of foreigners. Mabuse, Holbein, Antonio Moro, Lely, Kneller, Rubens, and Vandyke, were the great names we meet in looking over collections of portraits of notable English people who lived before that time. A few fine miniature-painters of eminence were English, but the truly British School of painting was established by Sir Joshua Reynolds and Wil-

liam Hogarth, who both lived through the largest part of the eighteenth century, and saw England take a leading position in the world of art.

Reynolds was born near Plymouth in 1723, and his father, the principal of a college, intended him to study medicine, but he showed such a strong love for art that he was sent to London to study. After two years he returned to Plymouth and set up as a portrait painter. Fortunately a naval officer took a fancy to him and invited him to accompany him on his ship to the Mediterranean. He was thus able to study for several years in Rome, Parma, Venice, and Florence. While painting in the Vatican he caught cold, which resulted in severe deafness which was never cured. On his way home he stopped in Paris where he made a careful study of Rubens' masterpieces of coloring.

When he started his career as a portrait painter in London Reynolds immediately showed the effect of his observations. He had learned dramatic expression in the attitudes and grouping of figures from Michelangelo; exquisite sentiment and grace from Rafael; the treatment of light and shade from Corregio; and, because he was naturally a colorist, the dignity and sumptuousness of coloring from Rubens, Tiziano, Tintoretto, Paolo Veronese, etc. He set himself to combine as many as possible of these different qualities in his own works. Says Northcote, his pupil and biographer:

No one ever approximated the ideas of others to his own purposes with more skill than Sir Joshua. The opinion he has given of Rafael may with equal justice be applied to himself: "His materials were generally borrowed, but the noble structure was his own."

Though Reynolds was pre-eminently a portrait painter, his portraits are not only interesting from their perfection of character-representation, but they have a special dramatic quality, a grandeur of style, an intellectual dignity in the composition, which make them great works of creative originality. He had learned from the great masters of the continent much which he embodied in rules, and he consistently applied these rules in his paintings; but it must not be thought that the application of such rules will produce works like his. He had the genius which could use what he had learned in a new way, and so he produced immortal works. He was a great colorist too, and no amount of learning will produce a colorist unless it is in him to start with. Reynolds sometimes attempted historical and religious

subjects, and with success, though his greatest fame depends upon his portraits.

When the English Royal Academy of Arts was founded in 1768, Reynolds was acclaimed the first President with applause, and was knighted by King George III. This honor has been conferred upon all his successors. As President of the Royal Academy he delivered a series of *Discourses* which embody the principles he learned in his youth. These lectures have frequently been republished and are full of valuable advice to the art student.

Reynolds was a man of large experience and culture, intimate with the most brilliant minds in England, such as Dr. Samuel Johnson, the great lexicographer, Oliver Goldsmith, and David Garrick. He never married. He died in 1792 and was buried with much pomp in St. Paul's Cathedral, London.

Almost as renowned in the history of portrait painting in England in the eighteenth century as Sir Joshua Reynolds, was Thomas Gainsborough, his contemporary, and one of the founders of the brilliant school of painting in England which lasted for about a hundred years. Of only a little less distinction are the famous names of Romney, Raeburn, Hoppner, and Lawrence, whose portraits are well known to all lovers of art. Contemporary British art can show no portrait painters of equal eminence. Sargent and Whistler (the latter recently deceased) will probably go down to posterity as painters of the first rank, but, although they have produced most of their work in England, they are both natives of the United States.

Gainsborough was born in 1727 in Sudbury, in the county of Suffolk, not far from the birthplace of the great landscape painter, Constable, who later exerted such a powerful influence upon the French and other continental schools of painting. After studying in London he set up as a painter there at the early age of eighteen, but not meeting with encouragement he returned to his native town and married a girl a year younger than himself. This was not a very improvident act for the young lady had a comfortable income. Gainsborough then started in the larger town of Ipswich, where he worked from nature for fifteen years very quietly and humbly, until he had attained a wonderful skill in portrait and landscape painting. In 1760 he moved to the city of Bath, then the most fashionable city outside London. At Bath the gay world of society assembled to drink the medicinal waters and to enjoy itself. Gainsborough rapidly became famous and com-

missions poured in upon him, and after fourteen years of increasing success he moved to London where he died in 1788. Reynolds, who had not been on good terms with Gainsborough for some years, renewed friendship at the close of his life and pronounced a generous eulogy at his funeral, which was held in a quiet country churchyard near London.

Simplicity was the keynote to Gainsborough's career as a man and a painter. He never attempted the "Grand Style," nor did he study the Old Masters in Italy. Yet his long and close application to nature alone brought out his great powers. He was inspired by the principle of Impressionism which is erroneously supposed to be a discovery of our times. Sir Joshua Reynolds, in his *Discourses*, laid down a principle that the chief masses of light in a picture should always be of warm, mellow color, and that the cool blue, green, and gray tones should be small in proportion and only used to set off the warm colors. Gainsborough, who did not believe in formal rules, and was distinguished for his delicate harmonies of color, took up the challenge and painted two masterpieces, one a portrait of Mrs. Siddons, the great actress, and *The Blue Boy*, in both of which the theory of Reynolds is triumphantly refuted. In both these pictures the great masses of light are cool, and blue or blue-gray.

Gainsborough was passionately fond of music, and played several instruments with good taste.

ART AMONG THE INDIANS: by R. Machell



ONE of the many interesting points in a lecture by Dr. Wharton James on the Hopi Indian basket weaving, recently heard by the students at Point Loma, was the account of how the Hopi woman goes to Nature for suggestions and weaves these into her work as a means of expressing her own feelings and emotions, her hopes and fears, her desires and her prayers. Among these weavers are evidently some who have poetic souls and artistic temperaments as well as great skill, industry, patience, and knowledge of Nature, in so far as the requirements of their art are concerned: that is to say in the selection and gathering at the proper season of the materials for their work. In speaking of the designs used in the decoration of the baskets the lecturer said that a weaver would not only symbolize the tribal belief in the existence of

other worlds, or rather of other planes of existence on this world depicting an upper and an under world with the visible earth between, but also she would use some striking effect in Nature such as sunlight falling on the mountains, or the lightning, or else the clouds above and the running water below, and so on, something that had struck her imagination as expressing some mood of Nature that corresponded with some emotion of her own.

A study of the work displayed and thus explained showed how one worker would try to copy more or less literally the essential features of the scene that had caught her fancy, while another merely used the nature picture as a basis for the more important work of making a harmonious design, correctly translating this into terms of basketry.

Here we have the same diversity of aim in art as we find in specimens of what we call "the fine arts" as practised among white people.

When we consider the nature of a landscape and the resources of a basket weaver we are at once struck by the gulf that must be bridged in any attempt to connect the two; and when the weaver in any way copies realistically natural objects the discrepancy becomes painfully apparent. One feels intuitively that a basket is not the place for a realistic representation of anything; that is not what baskets are for. The essential quality of a basket is to serve the purpose for which it is made.

That sounds simple, but it is not so, for when an artist is the weaver, or when it is a poet who is hidden behind the mask of an illiterate Indian woman, then the purpose of the basket is quite other than it would be if it were made primarily for sale and secondarily for use in some particular service, like our own manufactured goods.

An Indian woman of this artistic or poetic temperament will weave a basket that shall be to the one for whom it is intended as a constant reminder of some idea, some thought, or emotion, of a more or less personal character, and this is truly a part of the purpose of the basket. Or it may be that it is wrought, as many are, as a prayer to the Gods of the earth, the air, or the underworld, and this again is a very definite purpose, though it might not be considered so by our people. The art of combining these purposes seems to me more worthy of the name of art than the mere attempt to reproduce in weaving a scene in nature that could be better rendered in many other ways and which has no inherent connexion with the legitimate function of a basket.

But everything in nature has aspects as various as the minds that

contemplate it, and the artist, even if he aim at realism, must make a selection, and then he must translate what he has chosen as the most important aspect to be reproduced, into terms of the means of expression he is using, whether it be painting or modeling or carving or weaving, embroidery or architecture, or any other mode of expression that man is acquainted with.

When his work is completed it will be understood by some, and will be utterly unintelligible to others. The most literal interpretation will be unintelligible to a savage or an uneducated mind; even a photograph is a translation that is unintelligible to some, by reason of their ignorance or undeveloped intellect.

Now when an Indian woman weaves into her basket a picture of running water, that the gods of the earth may know that she is praying them to make the springs flow through the dry season, her purpose is quite distinct from that of an artist who paints a stream in order to recall such a scene to the minds of those who are lovers of nature and who wish to be so reminded. The weaver rightly selects the aspect of the running stream that seems to her most essential; this is done by all artists, whether they think about it or not. Then the designer must translate the selected aspect of running water into terms of basketry. Here comes in the special characteristic of the artist as distinct from another kind of interpreter; and the discrimination or taste shown in this peculiar art is what is interesting to an artist in the work of these women. The intuitive perception of the essential characteristic of the selected subject and its adaptation to the purpose of the basket is pure art of the highest order.

The basket must not only be a good basket in the ordinary sense, but it must be beautiful according to the order of beauty natural to baskets, for the essential of beauty is fitness; it must be pleasing to the soul to which its beauty is meant to appeal, and, if it is unintelligible to the intellect of even the most cultured critic, that is not a matter of any importance whatever; it is not a map, nor a plan, nor a scientific diagram, nor a wall picture, but a basket.

It is in this art of design that some of these women show qualities that are really classic; that is, qualities that are eternal, essential, fundamental in all art; the quality of fitness, of perfect fitness of form to function, for function includes all purposes served or subserved by the work, whether they be practical or emotional, esthetic or religious, material or transcendental; and by form we imply design,

decoration, color, and texture, as well as form in the ordinary sense.

This fitness of form to function and its resultant harmony of design was brought out by the lecturer, Dr. James, when he explained the ceremonial use of a certain basket, which contained a particular line that must at a given moment in the ceremony be pointed in a given direction, whether there might be sufficient light or not for the officiator to be able to see the line. To meet this need the texture of the work was made to indicate to the touch what was invisible to the eye, and the line became a notable feature in the design, giving it a peculiar character or individuality. In every case the most beautiful work was animated by some noble idea, some loving thought, or some simple prayer, and was always a work of love, that is, a work of art; for work done for the love of the work is art. And in that lies the principal difference between art-work and mere manufacture. Almost all technical qualities may be imitated by the machine, but the love of the work is peculiar to the artist.

It is rather sad to reflect that one of the results of the wide notoriety given to this work by Dr. James will be such an increased demand that the work will become a commercial commodity; and it is too much to hope that the subtle charm of work done with such simple faith and such delicate love will be able to survive the constant temptation that will beset the weavers to make money by rapid production of saleable work. Commercialism stifles art.

The stories with which this brilliant lecturer illustrated his subject were all indicative of this personal note running through the work of these women. He told of the difficulty he always had in persuading them to tell him what their designs meant to them, and he insisted upon the uselessness of attempting to interpret the symbolism by any rule or system, because each worker, if she were of the best kind, was truly an artist expressing her own ideas in her own way as far as the natural limitations of the work allowed.

It is good for us to be occasionally reminded in this way that there are precious qualities in human nature that have been lost beneath the flood of wealth in which the world is swept along, and which must be redeemed from the ruin wrought by civilization if that civilization is itself to be redeemed from its own destruction. These qualities must not be left to a few rare artists, who may be strong enough to resist the general degeneration and vulgarization of ideals by the monster "commercialism"; they must be restored to their proper place, the

home; and the home itself must be restored, if the civilized world is to be saved from the decay which history shows us is inherent in civilization as known to us. We can not go back to the "simple life" of the Red Man, we must go forward to a higher kind of "simple life," in which the old virtues shall reappear in a new guise, giving birth to a new art of a higher order than any we have yet seen.

ASTRONOMICAL NOTES: by Helios



THE astronomical world has been greatly interested in watching the changes in a new star that suddenly blazed out last March in the constellation *Gemini*, the Twins. It gradually, though not quite regularly, became paler, until it is now too faint to be seen with the naked eye. As it diminished in brightness it became red. This star is one of quite a number of new stars that have appeared from the unknown in sudden brilliancy only to fade gradually into invisibility or extreme faintness. The theories to explain these extraordinary phenomena have been very numerous. The favorite theory at present being seriously regarded by the scientific world is that of Professor Bickerton, of New Zealand, who believes that new stars are formed by the collision of two dark and dead stars, the terrific impact of the two bodies as they meet in their furious rush through space producing vast quantities of light and heat and striking off a third blazing body, the new star. Professor Bickerton claims that this is the natural method of renewing the worn-out suns in the universe, and that the "impact theory" explains most of the difficulties which confront astronomers in relation to stellar origins. While his theory is decidedly ingenious and is very skilfully worked out on mathematical lines, it has many objections, the principal one being its purely materialistic tendency. Unfortunately this objection will not weigh very much in this age of mechanical explanations, but it is none the less cogent, and should appeal strongly to students of Theosophy.

From the standpoint of those who see the reign of law in all nature, and who look upon the phenomenal world as only the expression of a deep underlying spiritual consciousness, the conception of millions of burnt-out stars blundering about in disorderly fashion and stumbling against each other every now and then, and so giving rise to orderly solar systems, seems absurd on the face of it. H. P. Blavatsky

considers the origin of solar systems very fully in *The Secret Doctrine*, and states that a modification of the Nebular Theory of Laplace (suggested shortly before by Swedenborg, and, so far as Europe is concerned, first put forward by ancient Greek philosophy) is not far from the truth. Professor See (U. S. A.) has worked out some remarkable theories about the Nebular origin of the Solar System which approach very closely in many points to those of the Esoteric Teachings.

In connexion with this subject a startling discovery is announced by Professor Küstner of Bonn Observatory, Germany. He states that the spectral lines of radium, uranium, etc., have been identified in the spectrum of the new star in *Gemini*. This looks as if an outburst of the terrific energy that we know is locked up in radium had suddenly taken place, and that the rapid appearance of the new star was caused by such an outburst, an unloosing or explosion of some kind, rather than by a collision. Such an explanation is in greater harmony with the teachings of Theosophy, and opens a wide field for investigation and speculation on non-materialistic lines. H. P. Blavatsky quotes, in *The Secret Doctrine*, a remarkable passage from the *Vishnu-Purâna* stating that the Pralaya will open by the dilatation of the Solar Rays into Seven Suns and thus everything will be destroyed by fervent heat. This, however, cannot occur until the periodic time; till the normal, appointed cycle of physical life on earth has reached its close, millions and millions of years hence.

Professor Barnard of Yerkes Observatory has made some very sensible criticisms on the rather sensational theories of New Stars, recently brought forward. He rejects the theory that their sudden blazing out into visibility is due to the passing of a dim star through a nebula, and he thinks the impact theory highly improbable because of the impossibility of many collisions taking place. He thinks that the sudden change in the physical condition of the temporary stars is due to internal forces and not to outside influences. Very boldly he affirms:

I think that this, like some of the abnormal phenomena of the comets, reveals to us the effects of new forces (call them that if you like) as yet unknown to us, but which we must take into consideration as our knowledge of the universe advances.

This is rendered more probable by Professor Küstner's discovery of radium vapors, etc., in the new star in *Gemini*.

DR. HALE of the Carnegie Observatory, Mount Wilson, Pasadena, California, reports that the great 100-inch glass for the new telescope is still being tested at the workshop, and that it is impossible to say yet whether it is a success. The whole scientific world is looking with great anxiety to the completion of this telescope, which will be by far larger than any other. If the glass disk turns out a failure it will be some years before another can be made ready. If successful, science will soon have the means of penetrating into almost incredibly distant portions of the stellar universe. The greatest telescopes now in use will be reduced to comparative insignificance when the 100-inch mirror is mounted, and the limit of possible size will probably not have been reached even then. It is difficult for those not acquainted with the process of making one of these enormous instruments to imagine the intellectual ability required to design them, and the extreme perfection of mechanical skill called upon to bring the optical and mechanical parts to the necessary perfection, without which they would be useless. The problem of balancing the enormous weight of a giant telescope so as to move with the pressure of only a few pounds, is in itself great. The modern telescope, with its complicated accessories, is really one of the greatest wonders of the world, and is something which our age is justified in being proud of.

At last there is going to be a really gigantic telescope erected in the Southern Hemisphere. The Argentine Government is providing funds for a reflector with a mirror five feet in diameter, the same size as the great mirror at Mount Wilson Observatory, California. The Argentine telescope will be set up in the mountains near Córdoba, and the director is Professor Perrine, formerly of the Lick Observatory, California, who discovered the sixth and seventh satellites of Jupiter. The new telescope will be used chiefly to photograph nebulae and stellar clusters, and will doubtless greatly add to our knowledge of the stellar universe.

A NEW and rather extraordinary explanation of the Glacial Periods has been invented by Dr. Spitaler of Prague, and is being seriously discussed. He claims that the Milky Way radiates more heat than the rest of the sky, and that in consequence of the precessional movement of the Earth in its 26,000-year cycle the distance of the equator from the Milky Way varies regularly, and that the temperature of different parts of the Earth varies accordingly. But as it is almost impossible to measure the heat received by us from even the most bril-

liant stars, so small in amount is it, it seems very unlikely that the stars of the Milky Way, which even in their totality give a feeble light, should send us enough heat to make any appreciable impression. It may be, though, that they do send us some unsuspected form of energy capable of producing effects upon our atmosphere not yet detected. If the Glacial Periods can be proved to take place periodically at 26,000-year intervals, we shall have a definite basis of fact to consider; but up to the present there is nothing about which astronomers and geologists differ more widely among themselves than the date of even the last Glacial Period.

SEVERAL attempts have been made recently to detect the rotation of the planet Uranus about its axis. As no marks on the planet are distinct enough to give the required information, we have to trust to the spectroscope. The method adopted depends upon the fact that a variation can be detected by means of that instrument in the two pencils of light reflected from the two respective sides of a rotating body; that beam of light from the side which approaches the observer is slightly shifted in position when compared with that from the receding side. The spectroscope separates the rays, and according to the rate of movement, so is the separation more or less. Drs. Lowell and Slipher have just reported that they find the period of Uranus' rotation to be 10 hours 50 minutes. Until lately the planet has had its south pole presented directly towards us and therefore the spectroscopic method could not be tried because there was, of course, nothing but a circular motion to be seen. The spectroscopic method of determining the rotation of so small a disk as that of Uranus is an extremely delicate one, and is subject to some probable errors. It has been applied to Saturn and Venus also, with success in respect to the former, but the results derived from the spectroscopic observations of the opposite sides of Venus have varied according to the observer. Astronomers are still divided in opinion as to whether Venus makes one revolution only on its axis during its year, therefore always presenting the same face to the Sun, or whether it revolves in about twenty-four hours. In 1900, Belopolsky, of Moscow, by means of the spectroscope, found a rapid rotation. Slipher, at the Flagstaff Observatory, Arizona, arrived at absolutely contradictory results three years later, but Belopolsky continued his researches, and now declares that his observations in 1903, 1908 and 1911, conclusively confirm his original discovery and give a period of nearly a day and a half for the rotation

of Venus. Another careful observer, McHarg, in Ireland, has gone over all the available material and has made extensive observations of his own, even to the extent of drawing a map of the so-called lands and seas on Venus, and he decides for a day of 23 hours 28 minutes 13.595 seconds! The decimal parts of a second are striking, if not convincing in view of the mutually destructive opinions of various astronomers! The question is of great interest, because, if Venus has a day approximating in length to ours, the probability of its being inhabited by animal and perhaps intelligent life becomes very great. H. P. Blavatsky in discussing the plurality of inhabited worlds says:

It is curious that the duration of the day is nearly the same on the four inner planets, Mercury, Venus, the Earth, and Mars.

Astronomers have no definite knowledge of the length of Mercury's day, owing to the extreme difficulty of observation, but efforts are being made to solve the problem.

Probably the most unexpected and incomprehensible discovery ever made in astronomy, if fully confirmed by further observations, is that of the connexion between the age of stars and their rate of motion! It is now seriously announced that a large number of the so-called young stars travel at about seven and one-half miles per second, the middle-aged ones at about seventeen and the elderly ones at twenty-one — a fast life indeed! Our Sun being past its early youth moves at about twelve and one-half miles a second. There is no *a priori* reason why this should not be so, but it must be remembered that the difficulty of being sure about anything connected with the movements of the distant stars is enormous, for there is no fixed point of comparison, and even the spectroscopic method of measuring the approach and recession of objects in the line of sight is liable to error. Again, the assertion that we have conclusively ascertained the relative ages of many of the stars by means of the study and classification of the spectral lines given off by their outer surfaces, is not literally true. The theory on which it is based is unproved. Ages must pass before it can be demonstrated, and we may find that some other order of progress is the rule. Red stars are supposed to be the oldest type, and white stars, like Sirius, the youngest, yet there are records that Sirius was once reddish. If Sirius can have changed from red to bluish-white in two thousand years, a mere moment in the life of a star, the element of age may have very little to do with stellar colors or spectra.

RECENT ARCHAEOLOGICAL PROGRESS:

by Archaeologist

THE IVORY PALACE OF AHAB



THE discovery of the palace of King Ahab is the subject of an article in *The Scientific American* about recent excavations in Samaria. Harvard University has undertaken the explorations, which were hampered by the condition that everything should be restored to its original state; so that the explorers had to dig in sections and put back the earth. Samaria was the last of three successive capitals which the kingdom of Israel had after its separation from Judah; Omri, founder of the third dynasty, chose for his site an isolated hill six miles northwest of Shechem, and the city was called Shomeron, now known by its Greek form Samaria. The hill rises to from 400 to 500 feet above the surrounding valleys and to 1400 feet above sea-level, and the natural defences were increased by fortifications. Samaria was taken by the Assyrians and underwent many vicissitudes while under Assyrian and Babylonian rule. It reached its highest artistic glory under Herod the Great, who rebuilt it and named it Sebaste in honor of Augustus. Ahab the successor of Omri is said to have built an ivory palace; and it is this that the explorers, after removing the rubbish of successive civilizations, think they have found. The ruins cover an area of nearly two acres and the lower courses of masonry are built into the living rock. This is the first and only palace of a Hebrew king yet found. It was undoubtedly an immense building, consisting of chambers grouped around courts. Two grades of construction appear in the walls, and this is considered to indicate that Omri built the palace and Ahab enlarged it. Some seventy-five fragments of pottery inscribed with records in the old Hebrew script were found. It is not the square modern character but that ancient writing, allied to the Phoenician, found on the Moabite Stone and the Siloam tunnel inscription. It is written in ink with a reed pen and consists of labels for jars of oil, wine, etc.

The excavations on the summit showed four superimposed eras of structures — Jewish, Babylonian, Greek, and Herodian or Roman, and many interesting remains of the last period remain. It is expected that the records found are but a foretaste of what will come to light when the excavations are renewed; and as Ahab is not far removed

from Solomon, we may even get some valuable information as to the latter monarch.

Whether the ivory palace of Ahab is a historical fact, we know not, nor whether what has been found is actually the building recorded in the Bible. Archaeologists will fall into confusion if they neglect to take into account that the narrative of the Old Testament is not a plain history as we understand the word "history" today. Nor is it fiction. It is allegory, and allegory of the kind whose kernel consists of actual chronicles. Those who compiled the Bible designed to make a kabalistic book containing esoteric teachings veiled in symbolism; and the collection of chronicles and traditions therein contained serve as the basis for this allegory. The building of Solomon's temple has an obvious symbolical meaning and the account tallies with that of certain Persian tales. The Persians tell of a race of wise kings called Sulimans, counting seventy-two of that name. It may well be that a king of the Israelites did build a temple and that he was succeeded by other kings as related; but whether his name was Solomon, or whether that was merely a kind of title like Augustus or the Great King, is another question.

THE ETRUSCAN PROBLEM

ETHNOLOGISTS, in studying the multitude of different races of humanity that occupy the earth now or of which our meager histories give us any account are often sorely puzzled over some race which refuses to be fitted into the scheme. The theories are too narrow, being based on some but not all of the facts; and consequently there remain other facts which do not support the theories. The very use of the word "theories" in the plural shows that the actual truth has not been found. Yet if we study attentively what is taught in *The Secret Doctrine* and other writings of H. P. Blavatsky, we shall find that the facts known to archaeology serve merely to confirm these teachings; for the teachings are not mere speculations built on a background of preconception or fitted to modern scholarship, but an outline of human history as known to that body of archaic tradition known as the "Secret Doctrine of the Ages."

The "Etruscan problem" is a well-known instance of the kind of fact which does not fit in with the theories. Who the Etruscans were, whence they were derived, and whence they came into Italy, has been the subject of innumerable conflicting theories, and is still so.

Professor Alfred Emerson, of the Art Institute, Chicago, writes

on the subject in *The Scientific American Supplement*, and the following represents in part his remarks. Herodotus relates that the Etruscan settlers came by sea from Asia Minor, and Horace accepts this opinion. But the language of the Etruscan inscriptions bears no resemblance to Lydian or to any other tongue ever spoken in Asia Minor as far as we know. Linguistic scholars have attempted to relate it to Basque, to primeval Latin, and to the speech of the North African Tuaregs; but all in vain. The occurrence of Etruscan constructions, tombstones, bronze utensils, and earthenware, which preserve types of composition and ornament unaffected by Greek models, proves the prolonged survival of an artistic tradition in Italy. The domestic architecture and stone carving was largely Cyclopean, and vaguely recalls the rude monuments and carvings of the Celts and Scandinavians, "although these had their origin a good thousand years after the downfall of the Etruscan power in Italy." Adepts in Chinese and Japanese art have "noticed a fabulous similarity" of certain open-work terra-cotta tabourets from Etruria with similar utensils found in the prehistoric barrows of Japan. During the Etruscan predominance in Italy, before and during the early days of Rome, it appears to have been not an empire but a loose confederation of from twelve to twenty kingdoms and states. Jules Martha has lately submitted to the Académie des Inscriptions a paper on the Etruscans, in which he considers the syntactical construction of the inscriptions and seeks another language having the same peculiarities, finding it at last in the Ugro-Finnic tongues, a racial group now best represented in Europe by the Magyar and by the Finnish.

So much for this writer, who does not much enlighten us, merely stating various theories and mentioning particularly the latest, founded on the philological fad. In the *Century Path* for August 1st and 8th, 1909, (International Theosophical Headquarters, Point Loma) Professor William E. Gates writes on the Etruscans and refers to the conjecture of a man who, working on some Runic analogies in the Etruscan inscriptions, considered that he had found evidence of their Trojan descent and confirmation of Virgil's statement. They were skilled in road-making, continues Prof. Gates, aqueduct-building, architecture, civil polity, and the thousand arts of civilization, and what has come down to us through the Romans is but the dim record of their achievements. Their literature has disappeared, though Roman authors tell us it included histories, poems, tragedies, and

books of discipline and religion. As to their language, affinities have been found between the inscriptions and —

Ethiopic	Celtic
Egyptian	Basque
Arabic	Anglo-Saxon
Coptic	Teutonic
Chinese	Runic

And “ what not,” let alone Latin, Greek, and Hebrew.

This looks like a catalog of all the languages spoken and affords us ample choice of theories, so that all tastes may be suited. Solomon says that in the multitude of counsellors there is safety, but there is not much else apparently!

A useful *résumé* of accessible information on the Etruscan problem will be found in the above-mentioned two articles by Professor Gates. One striking remark he makes is that we have all along been looking at the Etruscans and the Pelasgi “ in the Graeco-Roman room, as it were,” just as the Egyptians have been viewed as a people with whom the children of Israel sojourned awhile. We must go back further and shed some of our preconceptions. The existence of such races as the Etruscans and Pelasgi is evidence that Graeco-Roman civilization was but a recent offshoot that has bulked too largely in our imagination; nor are we yet free from the Biblical Hebraic tradition.

PRE-CHRISTIAN CROSSES

WE observe that a correspondent to the *Times South African Supplement* (London) is puzzled over the universality of the symbol of the Cross, and particularly over its existence in pre-Christian times in Central America. Cortés and his pious soldiers may well have been surprised, he says, after proclaiming themselves warriors of the Cross, to find that emblem in the court of a temple in Cozumel; but perhaps they were too stolid to be surprised. In any case it is the fact that crosses are to be found in many places, of various patterns. There is no jot of evidence for the notion that St. Thomas brought the Cross over, or that Spanish colonists did so; and even if there were such evidence, there still remain the crosses that are to be found in all those numerous parts of the wide world where neither St. Thomas nor the colonists could possibly have set foot.

One cross, on a tablet of sculptured stone at Palenque, has a bird perched on it. Two human figures, one on each side, are making

offerings to this bird, one offering a manikin, the other maize stalks. Other accessories serve to indicate that the cross is really a tree. Leaving aside the quaint observations which the narrator makes about this, we may leave its interpretation to students better acquainted with the science of symbology as a whole. They will know something about the Tree and its meaning, about the pair of figures at the sides, and about the bird at the top; also what is signified by a man offering up a manikin. Human sacrifice, though it has often been known only as a cruel and degraded rite, did not thus originate. The aspirant to Wisdom had to make sacrifice of *himself*, but the best of us are prone to sacrifice other people instead of ourselves, though the god propitiated thereby is not the same.

But why waste breath in puzzling over the Cross, when it is but a single one out of a multitude of symbols, which also are found among many ancient peoples and in all parts of the world? The Circle is one such figure; and, given the Circle and the Cross, we can make out of the two a large number of combinations. The Cross itself is made of lines, and lines may be horizontal or vertical. Circles, squares, triangles, etc. make up a multitude of symbols, including those of the alphabet, the numerical digits, and the duodecimal division of celestial circles. The only thing to do is to set about studying ancient symbology and its meaning.

Christianity can no longer, in the face of modern knowledge of historical and geographical facts, claim a monopoly of the Cross symbol. But there is no reason for Christians to deplore this circumstance; for their religion, instead of being deprived, is enlarged thereby. Nevertheless we have to recognize the existence of two contrasted spirits in religion — the sectarian or bigoted, and the broad and enlightened. The Cross itself is but a single symbol out of many symbols — just a page torn from a book. Moreover it is an incomplete symbol, for it denotes the lower world only. There are four arms, which are a universally recognized emblem of matter with its four elements, and of terrestrial space with its four cardinal directions. The central point where the lines intersect may be regarded as denoting a fifth or synthesizing element. An ancient Egyptian Cross is surmounted by a circle, the combination being known as the *Crux ansata*, which also makes the symbol of the planet Venus and her correspondences in the various theogonies. This emblem denotes that matter is surmounted by spirit, whose symbol is the circle. But

the circle seems to have disappeared from the Christian emblem. Another religious emblem used today is the Crescent, and within the Crescent a star. It would seem that many ancient religions, especially those of America, had a Circle, the symbol of the sun in astronomy, for their emblem; a fact which has led archaeologists to call them "sun-worshippers," much as if one were to call the Christians "cross-worshippers" or "lamb-worshippers."

But the subject of the Cross and its symbology is too long to go into here; as also the Tree, the Bird, etc. The present point is that a book of ancient symbology does exist and that it is well worth studying. It is one of the keys to forgotten knowledge. It is based on the analogies between Number and Form — principles which underlie creation.

ANCIENT ROCK-CARVINGS

VERY various and conflicting are the speculations which we have to chronicle from time to time about the antiquity of the human race and of culture; but they all tend in the same direction — that of putting back the date of culture further and further into the past. Dr. Lalanne, a French archaeologist, has lately discovered at Laussel, near Marquay, in the Department of Dordogne, sculptures cut in the face of limestone rock inside a cave, representing two human figures, an archer drawing his bow and a woman holding a bison's horn; also two other female figures. From geological indications these bas-reliefs are believed to belong to a period from 15,000 to 20,000 years ago, and to be by far the oldest known representations, in Europe, of the human form in sculpture. This proves, says a writer on the subject, that our quaternary ancestors were far less simian than was once imagined and not much different from some existing races.

So once again, as so often nowadays, we have scientific testimony in favor of the Theosophical view and against the conventional speculations. If we are to trace humankind backwards through the ages in a succession of types becoming more and more ape-like until we come to man's imaginary ancestor, whence both he and the anthropoid apes are presumed to have sprung, then we must put the time very very far back — to ages far prior to the appearance of the said apes. This must be the case if our gradient of human development descends as we go back, for the slope of that gradient is very gradual. But science is even in doubt whether it descends at all; in which case we can never arrive at the required point, however far we go back.

And there are types of humanity on earth today as backward in development as any we can dig up; for races, after they have passed their prime, arrive at their senility, and gradually die out, the human forms born in them affording in the meantime the requisite experience for Souls in certain stages of their human career.

Another question relative to the above discovery is whether the drawings are to be considered early efforts of evolving man to express himself in graphic art, or whether they are not memories preserved by a decaying race of the culture which it possessed before. And here, applying analogy, we take into account the fact that many so-called aboriginal races of today preserve such fragments of ancient arts, which, instead of developing, they go on repeating without alteration except for the worse.

The same point is illustrated by the following.

MODERNITY OF ANCIENT EGYPTIANS

THE *Illustrated London News* (July 13) gives illustrations showing the "modernity of the Egyptian of 7000 years ago," and says that all who have visited the exhibiton of the British School of Archaeology in Egypt must have been struck by the high state of civilization attained as far back as history reaches. The objects illustrated were taken from the cemetery discovered thirty-five miles from Cairo, and show that there must have been a large town. This town preceded the founding of Memphis and probably fell out of use during the time of the early Pyramid Kings. The articles include basket-coffins, flint bracelets, wooden trays and dippers, a palm-fiber bed-mat resembling a modern spring mattress, and baskets of 7000 years ago as fresh as if they had just been made.

We recently drew attention to some conjectures by certain authorities of the British Museum, placing Egyptian culture as far back as "anywhere from 50,000 to 500,000 years ago," or some such figures; on the basis of geological discoveries concerning the antiquity of the Nile. The above 7000 years dwarfs into insignificance by comparison; but in any case we see no sign of primitive stages, and must always presume the existence of long ages preceding the ones whose records we discover. The manner in which races acquire arts is by the passing on of light and knowledge from one race to another by means of Teachers of whom we find traditions in all races. Man himself in the earlier stages of his evolution received the light of his Intelligence from Beings higher than himself; for while body evolves upwards,

Mind evolves from above. The Fifth Root-Race of humanity is stated to have been in existence as a distinct and separate race for 800,000 years, its beginnings going back about 1,000,000 years. It is subdivided into seven sub-races, of which the present is the fifth. It was preceded by the Fourth Root-Race, called Atlantean. The earliest Egyptians seem to have been an offshoot of the latest Atlanteans. In view of this it is evident that 7000 years will not carry us very far towards Egyptian origins.

WHO ARE THE LOLOS?

A RECENT English translation of the Vicomte d'Ollone's record of his Chinese travels* gives occasion to refer again to the mysterious Lolos, who were mentioned in a review of the French edition in *THE THEOSOPHICAL PATH* for December, 1911. The Lolos are independent and occupy a mountain region between Ningyüan-fu and the Yangtze river, which presents a complete blank in the maps. They are magnificent men, many of them over six feet tall, with aquiline noses, large eyes, finely arched brows, and a frank soldierly expression.

We also read that in the west of China, in Kwangsi, Hunan, Kweichow, Yünnan, Szechwan, and Kansu, there are populations belonging to many distinct races. In the course of their travels the expedition noted vocabularies of forty-six languages and dialects.

The importance of these facts, and our reason for calling renewed attention to them, is the striking confirmation they afford of the statements made by H. P. Blavatsky in *The Secret Doctrine* — particularly in those respects wherein her teachings conflict with the authoritative opinions current when she wrote. The map of humanity is very different as represented by those teachings; for in it many a blank space of the ordinary maps is found filled in. What is usually spoken of vaguely as the "dawn of history" is seen to be quite a recent landmark on the road which humanity has traveled. The existence of such a race as the Lolos are described to be will take some accounting for according to conventional theories, for it seems to indicate a retrogression rather than an evolution. Evidently these people, now reduced to a small and isolated tribe, are the survival of a once mighty nation.

**In Forbidden China: the d'Ollone Mission, 1906-1909, China, Tibet, Mongolia.* By Vicomte d'Ollone. Translated from the French of the second edition by Bernard Miall. London, Fisher Unwin.

THE SEVEN SUNS: by T. Henry



IN his "Notes on the Korôrofawa and Jukoñ," in the *Journal of the African Society* for July, Mr. H. R. Palmer gives this item from the cosmogony of those tribes:

There are seven suns.

Here we find one of the innumerable instances of the number seven used in connexion with cosmic mysteries. The ancient science known as the "Secret Doctrine" teaches that everything has seven principles; the seven principles of man is a well-known expression; and each of the principles in man has its analog in nature. Further, the septenary principle of subdivision can be applied in a multiplied and involved way, each one of a group of seven being subdivided again into seven, and so on. But the reader's attention is particularly called to the following quotations from *The Secret Doctrine* by H. P. Blavatsky.

Speaking of an ancient MSS of the Kabala, the author says:

In that parchment the *Seven Suns of Life* are given in the order in which they are found in the *Saptasurya*. Only four of these, however, are mentioned in the editions of the Kabala which are procurable in the public libraries. . . . Even now the *exoteric* Kabalistic teachings speak of a *Central Sun*, and of three secondary suns in each solar system.

H. P. Blavatsky then quotes Dr. Henry Pratt's *New Aspects of Life and Religion*, in which he gives a synopsis of the views of the Kabalists:

The *Central Sun* . . . was to them (as much as to the Aryans) the center of Rest; the center to which all motion was to be ultimately referred. Round this central sun . . . "the first of three systemic suns . . . revolved on a polar plane . . . the second on an equatorial plane" . . . and the third only was our visible sun.

Without quoting further from the pages in which H. P. Blavatsky compares various ancient cosmogonies to prove their uniformity, we are able to show that these African "savages" are in agreement with the ancient (esoteric) Kabalists and with the ancient Aryan *Saptasurya*. Whence did they get the idea? If we may explain it in this case by the hypothesis of a fortuitous coincidence, we cannot thus explain all cases of such coincidences. For the students of folk-lore well know that the like is to be found all over the globe. Evidently this was an item of traditional lore; and we are informed by the writer that these tribes were once a far greater people than they are now.

Earlier still, it may be inferred, they were still greater; and if we could trace their descent still further, we might find it lead to a great civilization. The land in which they dwell is that of the Egyptians, the antiquity of whose culture goes back much further than we can reach. They might have derived their traditions thence; or they and the Egyptians might have derived it from a common source. In fact, archaeologists are every day driven nearer to the teaching of *The Secret Doctrine* that all cults have their common origin in a great parent-system, once universally diffused and generally known, to which have been given the names "Secret Doctrine," "Wisdom-Religion," etc. To quote further from this African cosmogony:

If there is an eclipse of the moon the people beat drums to make the sun let the moon go.

That probably means for the tribesmen of today nothing more than a piece of folk-lore or a superstition; unless they have wise men who know more than they will give out to strangers. But even so it is significant that such a belief regarding eclipses should be so universally prevalent. And note that the sun is below the earth at the time.

What is there that would lead these people to suppose that the sun had anything to do with the matter? Here again, in all probability, we have an item of traditional lore, embalmed, as usual, in figurative language. We find people in India saying that the sun during an eclipse is devoured by a dragon, and probably the ignorant take this literally. Yet in the astronomical books of that same country we find that the dragon is connected with the nodes of the moon, which are called Rahu and Ketu, the Head and Tail of the Dragon. Thus we trace the popular superstition back to astronomical knowledge, and thence we must trace it back to that knowledge which caused the moon's nodes to be so designated.

Each star represents the soul of a man.

We need only mention the Romans as one instance of a people among whom this belief prevailed. It is doubtless a misinterpreted symbol of the Secret Doctrine.